

THE CRITICAL REVIEW.

For the Month of *February*, 1772.

ARTICLE I.

Observations on Reversionary Payments; on Schemes for providing Annuities for Widows, and for Persons in old Age; on the Method of calculating the Values of Assurances on Lives; and on the National Debt. To which are added, Four Essays. Also an Appendix. The Second Edition, with a Supplement. By Richard Price, D. D. F. R. S. 8vo. 6s. Cadell.

IN the first chapter of this work, the author treats of several useful and advantageous schemes for granting reversionary annuities, and the values of assurances on lives; these are exemplified by some interesting questions relating to associations formed by married men, in order to make provision, by way of annuities, for their widows. In the course of these enquiries, our author has founded his calculation chiefly upon a supposition of an equal decrement of life from its beginning to the utmost probable extent of old age, which both Dr. Halley and Mr. Demoivre place at 86 years. Thus, if there be any number of persons alive at a given age, it is supposed that number will be diminished yearly by equal decrements, until at the end of 86 years those persons shall all be deceased. Let there be, for example, 56 persons alive at 30 years of age, if it be supposed that one will die every year, they will be all dead in 56 years; and if there be supposed 460 persons living, each 40 years of age, according to the hypothesis 10 must die annually to be all deceased at the end of 46 years. The number of years which a given life wants of 86, is called the complement of that life; 56 therefore is the complement of 30, 46 of 40, &c.

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Upon these, or similar principles, Dr. Price calculates the values of single lives, and, by help of proper tables, extends his investigations to joint lives and survivorship. In these, and several other investigations in this work, he chiefly confines himself to Demoivre's and Simpson's Doctrine of Annuities; but it should be remembered, that notwithstanding Mr. Demoivre's reputation as a mathematician, Simpson clearly proved (in a small pamphlet, published as an Appendix to his Doctrine of Annuities) that Demoivre's treatise upon the same subject was very defective, and in some places absolutely false. If therefore Dr. Price has, in the course of this performance, laid any great stress upon Demoivre, it is not impossible but he may have sometimes been led into error.

In the Scholium, at page 8, it is remarked, that 'in London there is a retardation of the decrease in the probabilities of life, which renders the duration of survivorship between two lives, of equal ages, considerably longer than their joint continuance.' This, however true it may be, should have been more fully explained, for the probability of survivorship cannot here be supposed, because survivorship is a certainty, unless the joint lives happen to drop at the same moment of time; survivorship must therefore take place immediately after the joint continuance ends, and there may be some measure of probability that survivorship shall continue for a longer space of time than the joint lives existed; but that a retardation of a decrease in the probabilities of life should protract survivorship to a length of time greater than that measured by the joint continuance, is, we must confess, not in our power to conceive; and, indeed, in Note 4, p. 299, & seq. which seems designed to confirm what is above asserted, we meet with calculations, that, in our opinion, rather make against it; for it is there shewn, that 'the expectation of survivorship between two equal lives, is equal to the expectation of their joint continuance.' This, if true, seems to overthrow the former remark, viz. that the duration of the joint continuance, must be shorter than that of the survivorship. However, that the mathematical reader may be able to form a proper judgment, we shall here transcribe the author's investigations, from the note abovementioned, where it is observed, that 'the sum of the probabilities that any given lives will attain to the end of the 1st, 2d, 3d, &c. years, from the present time to the utmost extremity of life (for its instance, $\frac{45}{46} + \frac{44}{46} + \frac{43}{46}$, &c. to $\frac{1}{46} = 22\frac{1}{2}$ for lives of 40, by the hypothesis) may be called their expectation, or the number of payments due to them, as yearly annuitants. The sum of the

the probabilities that they will attain to the end of the 1st, 2d, 3d, &c. half years (or, in the particular case specified, $\frac{91}{92} + \frac{90}{92} + \frac{89}{92} + \frac{88}{92}$, &c. = $\frac{91}{2}$ half years, or $22\frac{1}{2}$ years) is their expectation as half yearly annuitants. And the sums just mentioned of the probabilities of their attaining to the end of the 1st, 2d, 3d, &c. moments (equal in the same particular case to 23 years) is properly their expectation of life, or their expectation as annuitants secured by land.

M. De Moivre, continues our author, has omitted the demonstration of the rules he has given for finding the expectations of lives, and only intimated, in general, that he discovered them by a calculation deduced from the method of fluxions. See his Treatise on Annuities, p. 66. It will, perhaps, be agreeable to some to see how easily they are deduced in this method, upon the hypothesis of an equal decrement of life.

Let x stand for a moment of time, and n the complement of any assigned life. Then $\frac{n-x}{n}$, $\frac{n-2x}{n}$, $\frac{n-3x}{n}$, &c. will be the present probabilities of its continuing to the end of the 1st, 2d, 3d, &c. moments, and $\frac{n-x}{n}$ the probability of its continuing to the end of x time. — $\frac{n-x}{n} \times x$ will therefore be the fluxion of the sum of the probabilities, or of an area representing this sum, whose ordinates are $\frac{n-x}{n}$, and axis x . —

The fluent of this expression, or $x - \frac{x^2}{2n}$, is the sum itself for the time x ; and this, when $x=n$, becomes $\frac{1}{2}n$, and gives the expectation of the assigned life, or the sum of all the probabilities just mentioned for its whole possible duration. In like manner: since $\frac{n-x}{n}$ is the probability that two equal

joint lives will continue x time, $\frac{n-x}{n} \times x$ will be the fluxion

of the sum of the probabilities. The fluent is $x - \frac{x^2}{n} + \frac{x^3}{3n}$,

which when $x=n$, is $\frac{n}{3}$, or the expectation of two equal joint lives.

Again: since $\frac{n-x}{n} \times \frac{2x}{n}$ is the probability that there will be a

survivor of two equal joint lives at the end of x time,

$\frac{n-x}{n} \times \frac{2x}{n} \times x$ will be the fluxion of the sum of the probabilit-

ties; and the fluent, or $\frac{x^2}{n} - \frac{2x^3}{3n^2}$ is (when $x=n$) $\frac{1}{3}n$, or the expectation of survivorship between two equal lives; which, therefore, appears to be equal to the expectation of their joint continuance. The expectation of two unequal joint lives,

found in the same way, is $\frac{m}{2} - \frac{m^2}{6n}$, m being the complement of the oldest life, and n the complement of the youngest. The

whole expectation of survivorship is $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{3n}$, the expecta-

tion of survivorship, on the part of the oldest is $\frac{m^2}{6n}$; and the

expectation, on the part of the youngest, is $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{6n}$. It

is easy to apply this investigation to any number of joint lives, and to all cases of survivorship.

With due deference to Dr. Price's superior judgment in calculations of this kind, we beg leave just to make an observation or two upon the foregoing methods of deducing the probabilities relative to the continuance of joint lives and survivorship.

In the expressions $\frac{n-x}{n}$, $\frac{n-x}{n^2}$, &c. (for they stand wrong in the Doctor's Treatise, being $n-x^2$, instead of $n-x^2$, occasioned, we imagine, by an error of the press; when $x=n$, the numerators $n-x$, $n-x^2$, &c. do most undoubtedly vanish, and therefore, in that case, $\frac{n-x}{n}$, $\frac{n-x^2}{n^2}$, &c. become

infinitely small, or rather $=0$.; it does not, therefore, seem consistent, that a finite fluent should arise in the very circumstance where the flowing quantity that should produce it, has

already vanished. We know very well, that $\frac{b-x}{b} \times -b$ may represent the fluxion of a triangle (where x flows from the base towards the vertex) and that its fluent when $x=b$

becomes $-\frac{bb}{2}$, but in this case, the area should vanish instead

of being $-\frac{bb}{2}$, and consequently is not the true fluent sought,

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but only the necessary correction. Whether the above may not be an instance wherein Dr. Price has too closely confined himself to De Moivre's principles, we shall leave to our mathematical readers to determine.

Let us now resume the above calculations, wherein it will appear, that $\frac{m}{2} - \frac{m^2}{6n}$ is the expectation of two unequal joint lives, (m being the complement of the oldest life, and n the complement of the youngest) $\frac{m^2}{6n}$ the expectation of survivorship on the part of the oldest, $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{6n}$, the like expectation on the part of the youngest; and consequently, the sum of the two last, viz. $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{3n}$ is the whole expectation of survivorship. If now there be supposed two unequal lives, for instance A of 40, B of 30 years, the above expressions ($m=46$, $n=56$) respectively become 16.7, 6.3, 11.3 & 17.6 extremely near. Agreeably to these numbers, the expectation of survivorship is to that of the joint continuance, as 167 to 176, or 1 to 1.06 nearly. We are not told how this proportion is to be understood; if it means that it is more probable that A or B shall happen to die before the expiration of a given time, (in which case survivorship certainly takes place) than that they shall both continue in life to the end of that time, it may possibly be right; but on the other hand, if by that proportion is to be understood the actual ratio, without farther limitation, between the joint continuance, and the survivorship, it does not, at least in our opinion, seem to convey any just idea at all. The number 63 & 113, expound the ratio of the expectation of survivorship between A and B, which is as 1 to 1.8 very near. Simpson, in his Treatise on the Valuation of Annuities upon Lives, p. 100, gives a very different solution to a problem of the same kind; he there supposes the ages of two persons A and B, to be the same as above, viz. 40 and 30, and by help of a table of observations, which, indeed, seems absolutely necessary in the investigation, determines the probability which each of them has to survive the other, to be as .44525 to .55475, that is, the required probability of A surviving B is $\frac{44525}{100000}$, and of the contrary, or the probability that B survives A $\frac{55475}{100000}$; and these again are as 1 to 1.244, which differs too much from the proportion of 1 to 1.8 (determined by Dr. Price's method) not to merit a particular examination on which side the error lies. Our author's method, if true, of which we entertain some doubt, for reasons al-

ready assigned, is far more elegant, being in all cases finite; and, consequently, preferable to the tedious approximations given by that late eminent mathematician abovementioned.

However Dr. Price may possibly have been led into some few mistakes, by adhering too strictly to the principles in De Moivre's Treatise upon this subject, he certainly knew that Simpson had pointed out several errors in that work, as appears by p. 224, where the Doctor himself remarks, that Mr. Simpson (in the Appendix to his Treatise on the Doctrine of Annuities and Reversions) has observed, that M. De Moivre's rules for finding the values of joint lives are wrong. 'But I do not know, continues Dr. Price, that it has been ever attended to, that they are so wrong as I have found them. Mr. Simpson's Remarks point out chiefly the errors in these rules, when the values of three or more joint lives are calculated by them; but, till I was forced to a particular examination of this subject, by some difficulties into which I found myself brought by following Mr. De Moivre too implicitly, I did not at all suspect, that any such errors as I have mentioned could arise from these rules, when the values of only two joint lives are calculated by them. Mr. De Moivre, in consequence of other remarks contained in Mr. Simpson's Appendix, altered in the fourth edition of his treatise some of his rules. It is surprising, he did not see reason at the same time to alter these.' And we think it as surprising, that Dr. Price, after entertaining so high an opinion of Mr. Simpson's knowledge in these matters, should suggest any correction necessary to be applied to the problems in his Treatise on Annuities, and particularly to the 21st and 22d. But that the reader may form a proper judgment of this affair, we shall give (in Mr. Simpson's own words) one of those problems, together with its solution, and likewise his (the Doctor's) reasons for supposing such corrections as are mentioned in the Appendix, p. 285, essential to the solutions of Mr. Simpson's problems.

'The Problem. Supposing any given number of lives P, Q, R , and that A , or his heirs, are to receive the sum S upon the first vacancy of any of those lives; to find the value of A 's expectation in present money.

'Solution. Multiply the given sum by the value of an annuity for the joint lives P, Q, R , and divide the product by the value of the same annuity for ever; subtract the quotient from the given sum, and there will remain the value sought.

'Demonstration. Let E be the value of an annuity for ever, (i. e. the number of years purchase it is worth) and P the value of an annuity for the proposed lives; therefore, seeing the value of the reversion for ever, after the joint lives P, Q, R ,

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to be received as soon as one of those lives becomes extinct, is to the sum (S) to be received at the same time, as E to S, the present value of that reversion, must, consequently, be to the present value of this sum, in the same ratio of E to S; but the present value of the reversion is known to be $E - P$, there-

fore that of the sum S will be $\frac{E - P}{E} \times S = S - \frac{PS}{E}$.

‘Example. Let the number of lives be 3, their ages each 27 years, the rate of interest 4 per cent. and the proposed sum 100 l. then the value of an annuity for the joint lives being (by the table) 8 years purchase, and the value of an annuity for ever 25 years purchase, we shall, by multiplying 100 l. by 8, and dividing the product by 25, have 32 l. which subtracted from 100 l. will leave 68 l. for the present worth of 100 l. to be received at the first vacancy of the three proposed lives.’

As we are not sufficiently acquainted with the principles (we mean the Pricean principles) of this art, to investigate the corrections necessary to render Simpson's solution perfect; must refer to the underwritten extract, (from p. 285.) wherein we hope our mathematical readers will find ample satisfaction.

‘According to the calculations, the time in which the first yearly payment of a reversionary annuity becomes due, is the end of the year in which the event happens that entitles to it, however little or much of the year may then happen to be unelapsed. And this, likewise, is the time when a reversionary sum becomes due. Those who know how the calculations of the values of reversions are instituted, must know this. But an annuity, the first payment of which is to be made at the same time with another payment of a sum in hand, sufficient to buy an equal annuity, is worth one year's purchase more than the sum. For instance: reckoning interest at 4 per cent. and r being 11. increased by its interest for a year, or 1.04.

$\frac{1}{r} + \frac{1}{r^2} + \frac{1}{r^3}$ &c. (continued we suppose in infinitum) = 25l.

is the present value of an estate of 11. per annum for ever. That is, it is the value of it, supposing the first rent of it is to be paid a year hence.—If the first rent is to be received immediately, or, at the same time with another payment of 25l. it is worth one year's purchase more, or equivalent to 26l.’

—I have not found, that any of the writers on annuities and reversions have attended to this observation. It suggests a correction necessary to be applied to the common solutions of several important problems in Mr. Simpson's Treatise on Annuities, and in his Select Exercises, particularly the 26th, 27th,

32d, 33d, and 40th problems of the latter; and to all other problems of the same kind in other writers. There can be no great occasion for being more explicit; it will not, however, be amiss to add the following demonstration:— $\frac{1}{n}$ is the present probability that a life, whose complement is n , will fail in any

one assignable year of its duration. $S \times \frac{1}{nr} + \frac{1}{nr^2} + \frac{1}{nr^3}$,

&c. (n) or the present value of 1l. per annum for n years

multiplied by $\frac{S}{n}$, is the present value of the sum, or legacy,

denoted by S , payable at the failure of the given life. Therefore, (n being 56, the life 30, interest at 4 per cent. $r=1.04$; the sum 25l.) the value of the expectation, by Mr. De Moivre's hypothesis, is 9.919.

Farther: the value of 1l. to be received at the end of a year, provided the life, whose complement is n , fails, is the probability of the failure of the life multiplied by 1l. discounted for

a year, or $1 - \frac{n-1}{n} \times \frac{1}{r}$. In like manner, the value of 1l.

to be received at the end of 2 years, if the life fails in 2 years,

is $1 - \frac{n-2}{n} \times \frac{1}{r^2}$. And, therefore, the value of all the possible payments of an estate, or annuity of 1l. for ever, to be

entered upon after the given life, is $1 - \frac{n-1}{n} \times \frac{1}{r} + 1 - \frac{n-2}{n}$

$\times \frac{1}{r^2} + 1 - \frac{n-3}{n} \times \frac{1}{r^3}$ &c. (n) $+ \frac{1}{r^{n+1}} + \frac{1}{r^{n+2}}$ &c. or $\frac{1}{r} +$

$\frac{1}{r^2} + \frac{1}{r^3}$ &c. $- \frac{n-1}{nr} + \frac{n-2}{nr^2} + \frac{n-3}{nr^3}$ &c. that is, the value of

the life subtracted from the perpetuity, or in this example, 14l. 684 (the value of a life at 30) subtracted from 25, that is, 10l. 316. But 10.316 is to 9.919 in the same ratio with 104 to 100, or 26 to 25. (very near) agreeably to the rule in the Scholium.

These investigations are most undoubtedly true, agreeable to the principles upon which they are founded: by the former it appears, that the present value of 25l. payable at the failure of a life of 30, is 9.919l. and by the latter, its present value is 10.316l. and these numbers are certainly in the ratio of 25 to 26 nearly; yet all this has not determined any thing with regard to the correction to be applied to Mr. Simpson's solution to the 21st problem, by which it appears, that the pre-

present value of 100 l. to be received at the first vacancy of the three proposed lives is 68 l. if this is not the true value, the necessary correction, whatever that may be, added to, or taken from 68 l. must give the true present value of the 100 l. for we are not told whether the error is in excess or defect: if in excess, we then imagine the Doctor means to diminish the sum 68 l. in the ratio of 26 to 25, or on the other hand, to increase the said sum of 68 l. in the ratio of 25 to 26. But still we have some suspicion, that this ratio is not invariable, because, had other values of the proposed quantities in the investigation been used, the result would have produced a ratio very different to the abovementioned. Nor can we readily conceive how it should follow, that Simpson's solution should differ from the truth in the ratio of 25 to 26, merely because Dr. Price and De Moivre's solutions to a problem of the same kind differ by .397 l. or about 8s. It is very possible we have not, in these animadversions upon the foregoing investigations, taken into consideration the whole of the Doctor's meaning; yet, nevertheless, we are fully convinced, that the solutions referred to in Simpson's *Doctrine of Annuities*, or in his *Select Exercises*, do not require any sort of correction whatsoever.

We have been more particular in setting this affair before our readers in the clearest point of view we possibly could, as we think it our duty, as Reviewers, to defend, with impartial justice, the character of that late eminent mathematician, who, in his life-time, made such considerable improvements in almost every branch of mathematical philosophy, to whose *manes* Dr. Price, in p. 246, offers the following compliment.

'The ingenious and accurate Mr. Simpson saw, that it was necessary to correct the London Tables, and he has done it with great judgment; but, I think, too imperfectly, and without going upon any fixt principles, or shewing particularly, how tables of observation ought to be formed, and how far in different circumstances, and at different ages, they are to be depended on.'

To correct imperfectly, nay, too imperfectly, and without going upon any fixt principles, &c. do not, in our opinion, redound greatly to the advantage of a man's judgment, or his ingenuity.

Our author, after having with great perspicuity shewn the insufficiency of the several schemes now established for providing annuities for widows, and for pensions in old age, proposes others, which, in our opinion, well deserve the attention of the public, as will appear by the two following schemes for
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that purpose, which we have extracted from the second chapter of this performance.

* Institutions for providing widows with annuities would, without doubt, be extremely useful, could such be contrived as would be *durable*, and, at the same time, *easy* and *encouraging*.

* The nature of things do not admit of this in the degree that is commonly imagined. The calculations and rules in the preceding chapter, will enable any one to determine in all cases, to what reversion any annuities, any given payments entitle, according to any given valuation of lives, or rate of interest. From question VII. and VIII. in particular, it may be inferred, that (interest being at 4 per cent. and the probabilities of life, as in M. De Moivre's hypothesis, or the Breslaw, Norwich, and Northampton tables) for an annual payment beginning immediately of four guineas during marriage; and also for a guinea and half in hand, on account of each year that the age of the husband exceeds the age of the wife, every married man, under 40, might be entitled to an annuity during life, for his widow of 5 l. if he lives a year, 10 l. if he lives three years, and 20 l. if he lives seven years. Money can scarcely now in this kingdom be improved at so high a rate as 4 per cent. But, perhaps, it might be reasonably expected, that an advantage, sufficient to compensate this disadvantage, would be derived from changing the annuities I have mentioned into annuities during widowhood. One may, at least, venture to pronounce, that nothing much worse could befall a society that went on this plan than the necessity of some time or other adding half a guinea to the annual payments.

* If such a society chuses, that those who shall happen to continue members the longest time, shall be intitled to still greater annuities, six guineas, additional to all the other payments at admission, would be the full payment for an annuity of 25 l. and 12 guineas for an annuity of 30 l. if a member should live 15 years.

* All bachelors and widowers might be encouraged to join such a society, by admitting them on the following terms.—*Four guineas* to be paid on admission, and *three guineas* every year afterwards, during celibacy; and, on marriage, the same payments with those made by persons admitted after marriage; in consideration of which 1 l. per annum, for every single payment before marriage, might be added to the annuities, to which such members would have been otherwise entitled. For example; if they have been members four years, or made five payments before marriage, instead of being entitled

titled to life-annuities for their widows of only 5 l. 10 l. 20 l. 25 l. and 30 l. on conditions I have specified, they might be entitled to annuities of 10 l. 15 l. 25 l. 30 l. and 35 l. or, if they have been members nine years, and made 10 payments, they might, instead of the same annuities, be entitled to annuities of 15 l. 20 l. 30 l. 35 l. and 40 l. In this case, the contributions of such members as should happen to desert, or die in celibacy, would be so much profit to the society, tending to give it more strength and security.

‘This is one of the best schemes that I am able to think of, or would chuse to recommend. There are, however, others no less safe and encouraging which some may prefer, and which therefore, I will just propose.

‘Let the probabilities of life be the same with those in the tables just mentioned. Let money be supposed to be improved at no higher interest than 3 per cent. Let the reversionary annuities promised to widows be 10 l. for life; if a member lives five years after admission, and 15 l. more, or 25 l. in all, if he lives 11 years. The proper payments for such an expectation, from married men not exceeding 50 years of age, will, in the nearest and most convenient round sums, be four guineas in annual payments, beginning immediately, and two guineas in hand for every year that his age exceeds his wife's, not admitting any greater excess than 15 years: or if the whole value is given in one present payment, 40 l. added to a guinea, for every year that his age falls short of 50, besides the payment just mentioned on account of disparity of age. For example; four guineas in annual payments, besides 10 or 20 guineas in hand, according as the age of the husband exceeds the wife's 5 or 10 years. Or, if the whole value of the expectation is given in one payment, 10 guineas added to 40 l. (that is, 50 l. 10 s.) from a man whose age is 40; and, in like manner, 20 guineas added to 40 l. (that is 60 l.) from a man whose age is 30; besides the payment just mentioned on account of disparity of age.

‘If money is improved at 4 per cent. or, on account of any advantages attending a scheme, may be justly considered as so improved, the full payments for the expectation I have mentioned will be about one eighth, or half a guinea, less in the annual payments during marriage; and a quarter less in all the other payments. That is, a married man *at or under* 50, would, besides three guineas and a half in annual payments during marriage, be bound to add a guinea and half for every year he is older than his wife; or, if he chuses to give the value of his expectation in one payment, besides, the common contributions of 30 l. and a guinea and a half for every year his

his age exceeds his wife's, he would be bound to pay three quarters of a guinea, for every year he is less than 50 years of age; that is, 53 l. 12 s. 6 d. in all, supposing him 40 years of age, and 10 years older than his wife.—All these payments doubled would entitle to double annuities.

* There is one particular advantage which societies formed on a plan of this kind would enjoy*.—Persons who know themselves subject to disorders, which are likely to render them short-lived, will have no great temptations to endeavour to gain admission into such societies; and, if admitted, the danger from them will be less than on any other plan.

* In the plans hitherto mentioned, it is implied, that, if either a member, or his wife, dies within any of the periods specified, the additional annuities that would otherwise have become due will be lost.

In the third chapter of this work, our author takes into consideration the nature of public credit, and the national debt; these articles he treats with great propriety, and clearly shews, that the practice of raising supplies for every national service, by borrowing money on interest, to be continued till the principal is discharged, must be in the highest degree detrimental to a kingdom. Unless a plan is settled for putting its debts into a regular and certain course of payment, when this is not done a kingdom by such a practice, the Doctor observes, obliges itself to return for every sum it borrows, infinitely greater sums; and, for the sake of a present advantage, subjects itself to a burden which must be always growing heavier and heavier, till it becomes insupportable.

In the year 1700, the national debt was 16 millions. In 1715, it was 55 millions. A peace, which continued till 1740, sunk it to 47 millions; but the succeeding war increased it to 78 millions, and the next peace sunk it no lower than 72 millions. In the *last* war it rose to 148 millions; and, at a few millions less than this sum it now stands, and probably will stand, till another war raises it, perhaps, to 200 millions. To prevent this, and likewise to lessen the present enormous debt of near 148 millions, Dr. Price points out several expedients, such as granting annuities to continue 100 years, which, he observes, are to the present views of men, nearly the same with annuities for ever, and are also nearly the same in calculation. Or by providing an annual saving, to be applied invariably, together with the interest of all the sums redeemed by it, to the purpose of discharging the public debts; that is, in other words, by the establishing of a permanent sinking fund, &c.

* See another advantage mentioned under question VIII. p. 23.

As a proof of the utility of this plan, and which it is well known has been adopted by our government, but not sufficiently carried into execution, Dr. Price proceeds thus. "Suppose the annual saving to be 100,000 l. this sum, applied now to discharge an equal debt, bearing interest at 4 per cent. will transfer to the public, from its creditors, an annuity of 4,000 l. At the end of a year, then, there would be a saving of 104,000 l. which would transfer to the public another annuity of 4,160 l. and make the saving, at the end of two years to be 108,160 l.—Thus, the original fund would go on increasing, at the same rate with money improved at 4 per cent. compound interest.—At the end of three years it would be 112,486 l. at the end of 18 years. 202,587 l. of 36 years, 410,393 l. and of 95 years* 4,151,128 l.—At the end of 93 years, then the nation might be eased of about 4 millions per annum in taxes; and above 100 millions of its debts would be discharged, gradually and insensibly, at no greater expence than 100,000 l per annum; and, without interfering with any of the resources of government; or making any other difference than causing funds to be engaged for a course of time to the public, that would have been otherwise necessarily engaged to its creditors, and which, therefore, must have been entirely useless to it.

"By these, or similar methods, the nation might have been eased some years ago, of the greatest part of the taxes with which it is loaded. The most important relief might have been given to its trade and manufactures, and it might now have been in much better circumstances than at the beginning of the last war; its credit firm; respected by foreign nations; dreaded by its enemies; and ready to punish any insult that could be offered to it. The near views, likewise, of such a period, during the course of the last war, would have given higher spirits to the nation, and encouraged it to bear the expence occasioned by the war with more cheerfulness, and to continue it with vigour for two or three years; the consequence of which would, probably, have been, gaining a full indemnification from our enemies, and weakening them to such a degree, as would have given us effectual security against them for many years to come.—A new account might also have been begun; and another fund, not much more considerable, applied in the same way, would, in 60 or 70 years more, have paid not only all that would have been now unpaid, but also, probably, a great proportion of such further debts as must be contracted within this time. And thus, without any expence

* See the questions annexed to the Tables in the Appendix.

that could be sensibly felt, its debts, as soon as they began to grow heavy, might have been constantly reduced to a half, or a third; and not only all danger, but all considerable inconvenience from them prevented.

All the Doctor's remarks in these extracts, added by way of scholia to the preceding calculations in support of the schemes proposed for lessening, or annihilating the national debt, may, probably, be very just, and we believe they are so; but we cannot give the same degree of credit to the following note, p. 146. 'One of the properest objects of taxation in a state, is celibacy. I doubt not, but that by a fund supplied only from hence, the end I have in view might have been easily accomplished; and, consequently, the very means of paying off the debts of the nation, rendered at the same time the means of increasing its chief strength, by promoting population in it.' Certainly, not at the same time, unless we admit population to be promoted by fornication. Besides, it would be very unjust, however proper, to impose a tax upon celibacy in this country, where there is an act existing rather unfavourable to marriage.

Our author next proceeds to some observations upon the sinking fund, which was established in the year 1716, or soon after the accession of the present royal family, at a time when the public debts, tho' not much more than a third of what they are now, were thought to be so considerable as to be alarming and dangerous. 'It was intended as a sacred deposit never to be touched; the law which established it declaring, that it was to be applied to the payment of the principal and interest of such national debts and incumbrances, as had been incurred before the 25th of December 1716; and to no other use, intent, or purpose whatever.—The faith of parliament, therefore, as well as the security of the kingdom, seemed to require, that it should be preserved carefully and rigourously from alienation. But, notwithstanding this, it has been generally alienated, and the produce of it employed in helping to defray such current expences as the exigencies of the state rendered necessary.

'In order to justify this, it has been usual to plead, that when money is wanted, it makes no difference, whether it is taken from hence, or procured by making a new loan. There cannot be a worse sophism than this. The difference between these two methods of procuring money is no less than infinite.'

Notwithstanding, in what follows, Dr. Price has endeavoured to shew by calculation the truth of this assertion, yet, we cannot help thinking it must be just the same, whether the required money be taken from the sinking fund, or procured by a new loan,

loan; admitting the same, or similar advantages can be made of money in both cases, much less can we conceive the difference between the two methods to be infinite; indeed, we do not exactly know what meaning to affix to the term *difference* in this case, which shall by any kind of increase arise to *infinity*. But to return. † Suppose a million wanted for any public service. If it is borrowed at 4 per cent. the public will lose by the payment of interest 40,000 l. the first year, and the same the second year, and the same for ever afterwards. (per year we suppose). * But if it is taken out of the *sinking-fund*, the public will lose 40,000 l. the first year, 4160 l. the second year, 80,000 l. the 18th year, a million the 85th year: for these are the sums that would at these times, have otherwise necessarily reverted to the public. It loses, therefore, the advantage of paying in 85 years with money, of which otherwise no use could have been made, twenty five millions of debt.—In other words: by employing the sinking-fund, in bearing current expences, rather than borrowing *new* money, the state, in order to avoid giving simple interest for money, is made to alienate money that must have otherwise been improved at compound interest: and that in time would have necessarily increased to any sum. Had a faithful use been made, from the first, of only one third of the produce of this fund, near three-fourths of our present debts might now have been discharged: and, in a few years more, the whole of them might have been discharged*.—Can it be possible then to think, without regret and indignation, of that misapplication of this fund, which, with the consent of parliament, always complying, our ministers have practised!—I find it difficult here to speak with calmness—But I must restrain myself. Calculation, and not censure, is my business in this work.—I must believe, that the grievance I have mentioned has proceeded more from inattention and mistake, than from any design to injure the public.

All this is little better than mere *gratis dictum*; and we apprehend, that when Dr. Price will please to reconsider his calculations with *calmness*, and can quite *restrain himself*, he will, by making proper and just allowances, on the debtor and credit side of the question, find this favourite scheme for reducing, or paying off the national debt, utterly impracticable.

In the Supplement to this work, we meet with the following remark. By a great variety of observations made upon the number of births and burials at various places, as Vaud, Berlin, Vienna, London, &c. it appears to our author,

* See a particular explanation and proof of this in the questions following the tables in the Appendix.

‘that the destructive influence of great towns on life is the very reason why old people live longer in them than in small towns, and in the country.’ This, indeed, seems somewhat paradoxical, but having no room for farther extracts, we must refer the reader to the work itself for the proof of so extraordinary an assertion, which the Doctor assures us, however strange it may appear, is nevertheless absolutely true.

II. *The Roman History, from the Building of Rome to the Ruin of the Commonwealth. Illustrated with Maps and other Plates. By N. Hooke, Esq. Vol. IV. 4to. 18s. boards. Longman. [Concluded.]*

IN our last Review we examined Mr. Hooke's account of the civil war, which concluded with the assassination of Pompey. Although this event prevented Cæsar's meeting with farther opposition from the Pompeian party in the East, his active disposition did not suffer him to return to Rome, however necessary his presence was there, till he had determined the disputes which had arisen between Ptolemy and Cleopatra in Egypt, whither his pursuit of Pompey had led him, and till he had reduced Pharnaces, king of the Bosphorus, who, during the confusion in which the Roman affairs were involved, had attempted to annex Armenia and Cappadocia to his dominions. It must be owned, that his absence was productive of disorders at home, and that therefore it appears impolitic; those disorders, however, he soon quieted at his return. That absence has been attributed to the effect which Cleopatra's charms had on him: but this, perhaps, would not alone have caused his stay; for, after the Alexandrian war, he chose to march against Pharnaces, for doing which her charms could not be his inducement.

The reduction of the Pompeian chiefs in Africa being too formidable for Cæsar to trust to his lieutenants, he passed over thither in person. In relating the events of this war, Mr. Hooke presents us with a particular detail of Cato's suicide, which, if some of its circumstances are not forged, is an extraordinary instance of that courage and resolution which the ancient philosophy inspired. Some of its circumstances, however, our author considers as forgeries, and they have undoubtedly that appearance. His abhorrence of tyranny seems to have been the chief motive for this action, although his personal hatred to Cæsar might have some share in influencing him to it. Mr. Hooke thinks that his death is far from reflecting any lustre on his life; but on this head every man will judge for him-

self according as he thinks suicide justifiable or not, by the dictates of philosophy.

After the conclusion of the African war, Cæsar was received by the senate with the most servile adulation; and the extravagant power and honours which they decreed him, gave a kind of sanction to his usurpation, although their doing it was the pure effect of fear. His acceptance of them, indeed, was excusable, as it would not probably have been prudent to diminish his power, after having proceeded so far. He now made use of it to establish several wholesome laws and regulations, in order to conciliate the affections of the people, whom he could not but think must be dissatisfied with his unbounded authority. He met with a proof of their dislike, when, at his return from Spain, where he had conquered Pompey's sons, he had a splendid triumph for his victory, at which the people, instead of admiring and applauding, as he expected, were sullen and silent, considering it as a victory over themselves; and at the Circensian games, where his statue, by a decree of the senate, was carried in procession along with those of the gods, they would not give their wonted acclamations to the deities, that it might not appear as if they were given to him. In some instances, as his power set him above it, he seems to have been careless of the people's displeasure; his declaring Caninius consul at one in the afternoon, when the preceding consul died on the day on which his consulship was to have expired, so that the new consul was to govern only the remaining part of the day, is almost as ridiculous as one of his successors making his horse a consul. Mr. Hooke 'cannot see, he says, what injury Cæsar either did [did either] the state, or particular persons, by making over to others, which he frequently did, an office, or the title of an office, which the senate had named him to for his life:' but we cannot look on a wilful affront in any other light than that of an injury, and we think this no extraordinary stretch of delicacy.

The circumstances of Cæsar's being offered a regal diadem by Antony, and of his desiring the title of king, our author next discusses; and concludes, that on the whole there is no proof of his having affected that title.

The conspiracy against Cæsar, which follows, is related with all its usual particulars; and Cibber's reasoning on the subject is quoted, to prove it an act of the highest injustice.

The assassination of Cæsar not producing the effect which the conspirators had expected, the re-establishment of the public liberty, it was lamented by many of them, and also by Cicero, that Antony and Lepidus had not been killed at the same time with Cæsar; on which, indeed, the conspirators had deli-

berated; but gave up the thoughts of it, that they might not, by shedding more blood than was necessary, draw upon themselves the imputation of cruelty. Had their intentions been put in practice, it is highly probable, that, as the senate was fallen from its former dignity, the power which Antony obtained would have fallen into the hands of some other enterprising man, who might, like him, have prevented the conspirators from procuring any advantage to the state by a change of measures, especially as the people's affection towards Cæsar, now they had been pleased with the legacies he left them, would have assisted such a man's designs.

Octavius soon after appears on the stage, and our author has quoted a great number of Cicero's epistles, to show what part that orator took in the public concerns at that time. So long as he had hopes, that by Octavius's means the liberty of the commonwealth might be established, he was avowedly his friend; but he grew more cautious after Octavius had manifested his ambitious views. On this occasion, our author remarks, that 'unluckily there are too many instances of inconsistencies both in Cicero's words and deeds;' but we cannot think he deserves blame for changing his style, especially in the presence of Octavius and his adherents, when that adventurer's circumstances were changed; and when, being no longer dependent on Cicero and the senate, he began to declare himself openly against his father's murderers. That there are too many inconsistencies in Cicero's words and deeds, is sufficiently evident on some occasions, but on this abovementioned, and on some others, where we are of a different opinion from our author, our regard for justice has induced us to undertake Cicero's defence; and that the rather as we have not scrupled, when we have seen occasion, to testify our disapprobation of his conduct.

The triumvirate which was formed between Octavius, Lepidus, and Antony, put a period to the small remains of Roman liberty, and under the proscription which these triumvirs made, perished the unfortunate Cicero, whose presence of mind and firmness, when overtaken by the soldiers sent to murder him, does honour to his memory. Our author dismisses the account of his death, with a remark, 'that he had so much the less reason to complain of his fate, as it is certain that he suffered nothing more than he would have inflicted, had fortune put Antony in his power: and that he had brought this ruin upon himself and his friends by his rash and cruel counsels.'

Mr. Hooke proceeds after this to describe the battle of Philippi, where Brutus and Cassius slew themselves after their de-

feat. He is of opinion, in opposition to Montesquieu, that they had no resource left; and that they did not, therefore, as that celebrated writer thinks, kill themselves with a haste not to be vindicated: in which he is certainly right.

Speaking of the cruelty which Suetonius attributes to Octavius, and which he is inclined to disbelieve, our historian remarks, that 'nothing shews more plainly how little we can depend upon the truth of these particulars related by the old historians, than the account they have given us of the death of Portia. They say, that this lady, upon the news of her husband's unhappy fate, resolved not to survive him; and that, by the care of her relations and friends, all instruments of death being removed out of her way, she destroyed herself by swallowing burning coals. Now it is almost certain she died of a lingering disease before the battle of Philippi. For Plutarch himself mentions a letter of Brutus extant in his days, of the authenticity of which, indeed, he entertained some doubt, in which he lamented her death, and complained of his friends for neglecting her in her last sickness. Certain, however, it is, as Dr. Middleton observes, that, in a letter to Atticus, he speaks of Portia's indisposition; and that there is a letter of condolence to him from Cicero which can hardly be applied to any other occasion, but that of her death.' According to which, upon the credit of a letter, the authenticity of which is doubted by the person who mentions it, of another, which says, in effect, nothing to the purpose; and of a third, which may be applied to some other occasion besides that in question, for the letter referred to (*Ep. ix. ad Brutum*,) does not mention Portia, we are to reject the positive testimony of historians of reputation. If here be reasons sufficient to discredit the old historians, we might undertake to produce reasons sufficient to discredit Mr. Hooke, or almost any other historian; and we do not see why we should doubt of Portia's having killed herself, as she was a woman of such spirit that her husband Brutus dared to trust her with the secret of the conspiracy against Cæsar.

In the remaining part of this history, the extravagant and inglorious behaviour of Antony, and the profuseness of Cleopatra, make the reader reflect with astonishment. Cleopatra had assisted Dolabella, for which she was cited to appear before Antony. She came, indeed, but in such a splendid manner, that the relation of it would be incredible, were it not exceedingly well authenticated, and were we not acquainted with still greater instances of her extravagance, such as those shown in the feasts which she gave to Antony and his friends; and that, when, to surpass all former expense, she undertook that

her supper should cost an immense sum; and, therefore, taking a pendant of inestimable value from her ear, put it into a strong dissolvent liquor, and drank it off. The other pendant, which she was taking off, to use in the same manner, was secured by Plancus, and it coming afterwards into the hands of Augustus, he caused it to be cut in two, to adorn the statue of Venus, which he thought nobly ornamented with one half of what this prodigal princess would have destroyed at a meal.

The interview she had with Antony secured his affections; indeed, it is not surprising that a man of Antony's taste should be captivated with Cleopatra; but it is so, that, ambitious as he was of obtaining the supreme authority at Rome, he should be so far fascinated with the pleasures he enjoyed in the company of that princess, as to neglect the management of his affairs when in such critical situations, to the entire ruin of all his hopes.

The war between the triumvirs and Sextus Pompey affords us variety of entertainment. In the course of it, Octavius repeatedly met with ill success, and it was owing to his enemy's ignorance of the terror in which he was, that his army was not at one time, perhaps, entirely destroyed. Under the apprehension of his camp being then attacked by Pompey, he left the defence of it to one of his generals, whom he ordered to defend himself to the last extremity, and embarked privately himself for Italy, to procure fresh succours; an action which, as far as we can judge of the propriety of it, does not seem to have been very politic: his presence could surely never be more necessary than at a time of so much danger; but he probably knew that the courage and abilities of his general might be confided in, who undoubtedly acquitted himself of his important trust with much reputation.

From hence, our author proceeds to Antony's expedition against the Parthians, where the long and dangerous retreat which the Romans made, afflicted with famine, and with enemies at their heels, is accurately described. The peril they had been in was such, that on their safe arrival in Armenia, 'the soldiers felt the same joy as if they had gained a port after a violent storm. They fell down prostrate, and worshipped the land, and, rising up, embraced and wept over one another.'

The rupture between Antony and Octavius being related, our historian proceeds to the battle of Actium, where Antony was defeated by Octavius. He here exculpates Cleopatra from causing the loss of this battle by flying too precipitately, as it is generally supposed she did, by alledging, that she must soon see how affairs would turn; and that both she and Antony

must be sensible, that their fleet, consisting of heavy ships, was inevitably lost; and, therefore, they themselves would not be able to escape by flight, if they waited any longer.

The settlement of the empire on Octavius being now at hand, Mr. Hooke has thought proper to show how he was qualified for it, by defending him against some modern authors who have made free with his character. As it may be agreeable to our readers to see this defence, we shall lay it before them, together with the objections to which it is designed as an answer; and shall only previously remark, that we have a much better opinion of his courage than of his honour: his divorcing Scribonia on the very day she was brought to bed, and taking Livia from her husband Tiberius in her stead, are lasting stigmas of dishonour to him; and if it be considered, that Livia was at that time six months gone with child, what an idea does it give us of his delicacy! That he was deficient in this, however, his many scandalous impurities, enumerated by Suetonius, are sufficient proofs.

* What a prodigious and incoherent mixture of opposite qualities in the same man, says the abbé de Vertot, and especially in a man that aspired to render himself master of the whole world! In him we see an exalted, bold, audacious genius, capable of forming the greatest designs, yet incapable of facing coolly the least danger, and that shewed no courage but in council, and where there was no need of venturing his person in the execution. He was very early sensible, that courage, a general's first quality, was wanting in him; yet, though he was conscious of this weakness in himself, it abated nothing of his ambition. He contented himself with calling another man's valour to his aid: he borrowed, as it were, Agrippa's courage. *Hist. of the Revolutions of Rome*, B. xiv. Abbé de St. Real is of the same opinion, and Montesquieu is yet more severe in his censure. I believe Octavius is the only man of all the Roman generals, who ever gained the affections of the soldiers by giving them perpetual instances of a natural timidity of spirit. The soldiers, at that time, were more affected with the liberality of their commanders, than with their valour: perhaps, it was even fortunate for him that he was not master of any qualities which could procure him the empire, and that his very incapacity should be the cause of his promotion to it, since it made him the less dreaded. It is not impossible, that the defects which throw the greatest dishonour on his character were the most propitious to his fortune. If he had discovered at first any traces of an exalted soul, all mankind would have been jealous of his abilities; and if he had been spirited by any true bravery, he would not have given Antony time to launch into all the extravagancies which proved his ruin. *Reflexions on the Grandeur of the Romans*, c. xiii.

* It is hard to understand what the president can mean by the last reflexion; for it is evident, that till Octavius had vanquished Sextus Pompey and Lepidus, and Antony, by his extravagant behaviour, had lost the affections of the soldiers, the young triumvir was not a match for his partner in power: and as to the judgment, these

three very ingenious writers pronounce against Octavius's courage, it is grounded purely on some expressions which Suetonius tells us, were thrown out against him in Antony's invectives and manifestoes. The whole tenor of his conduct, from his first entrance upon the stage of action, is repugnant to it. No man could shew more daring spirit, and more true courage than Octavius did when he attacked Antony, armed with consular authority, and all the forces of the state, at the siege of Mutina, in his wars against S. Pompey; in those he waged against the Dalmatians; in fine, in this last against the formidable Antony himself.

At the battle of Philippi he made no figure; he withdrew to Antony's camp; but we know very little of the circumstances of that battle: and it must be remembered, that he had been long ill of a lingering disorder. But that he was lost for three days after the battle of Mutina; that he hid himself at Philippi among the baggage of Antony's army; and that, in a sea fight against Pompey, he laid himself down in his ship upon his back, like a man in a trance, till the engagement was over; these are imputations as ridiculous in themselves, as they are inconsistent with the more authentic accounts of the ancient historians.

When Mr. Hooke has occasion to mention any sum in Roman money, he constantly gives us in the margin the amount of it in English pounds, which is also the custom of many other authors, but which, in our opinion, tends rather to mislead than inform their readers. When we are told that Octavius gave his soldiers 500 drachmas each, and find a note in the margin to inform us that this sum is equivalent to 16 l. sterling; are we to suppose, that he gave them a sum worth only as much as 16 l. sterling now are, or worth as much as that sum one, two, or three centuries ago? for a nominal sum is of a very different value at different times, and even in different places, according as it will purchase more or less of the conveniencies or necessities of life. Since, therefore, he who possessed a thousand pounds three centuries ago, was much richer than he who now possesses that sum; the first of these, on being informed to what sterling amount Octavius's gift arose, would think it of much more value than the latter would, and neither of them get any just idea of its real value. The best method that occurs to us how we are to obtain a just knowledge therein is, that such money should be valued according to the prices of labour and food; and in the present case, it would have been satisfactory to have seen that 500 drachmas are equal to a soldier's pay for fourteen or fifteen months, which they are nearly.

With respect to the merit of Mr. Hooke as an historian, in the course of our remarks on the present work we have enabled our readers to form a tolerable judgment of it; but we shall add, that although we think he has on the whole executed his undertaking much to his reputation, we wish he had
not

not added to the prolixity of his work by inserting long disquisitions from other authors in the body of it; and even the very numerous quotations in the notes might, without detriment, have been abridged. He may claim, indeed, the merit of being exceedingly accurate, and of being perfectly acquainted with his subject; but his readers are more obliged to him for relating and adjusting facts, than for reflections on them, or for examinations of their causes, and of the motives which led their actors to undertake them.

He is careful in quoting authorities, and in giving his reasons for preferring some, and neglecting others; and we know of no history which gives a more full and distinct idea of the Roman affairs. The liberty we have taken to dispute his opinion on sundry subjects, proceeds from no desire of cavilling, but from that of discovering truth, a liberty which, in our own situation, we are always willing to allow others—*hanc veniam petimusque damusque vicissim.*

III. *The Works of William Browne. With the Life of the Author. With Notes and Observations by the reverend W. Thompson. Three Vols. 8vo. 7s. 6d. Davies.*

William Browne was descended from a respectable family in Devonshire, and was born at Tavistock, in the year 1590. About the beginning of the reign of James I. he was sent to Exeter College in Oxford; where he made a great proficiency in the learned languages, and the belles lettres. Before he took any academical degree, he removed to the Inner Temple: at which place he more particularly devoted himself to the Muses.

In the beginning of the year 1624, he returned to Exeter College, and was tutor to Robert Dormer, afterwards earl of Carnarvon, who was killed in battle at Newbury, Sept. 20, 1643. On the 16th of November 1624, our author was created master of arts. In the public register of the university, he is stiled, *vir omni humanâ literaturâ, et bonarum artium cognitione instructus.*

After he had left college with his pupil, he resided in the family of William earl of Pembroke, who had a great regard for him. While he was in this situation, he increased his fortune, as Mr. A. Wood informs us, and purchased an estate. The same writer adds, that he had a great soul in a little body.—With respect to the time of his death he is very doubtful. He only says, that in his searches, he finds, that one William Browne, of Ottery, in Devonshire, died in the year 1645; but that he does not know whether this was our poet, or some other person of the same name.

Mr. Browne's poetical works were read with pleasure, and procured him the acquaintance and esteem of some of the most learned and ingenious men of that age. We have many testimonies of the high esteem in which they were held.

Philips, in his *Theatrum Poetarum*, speaking of the *Britannia's Pastorals*, says, 'though they are not of the sublimest strain, yet for a subject of that nature, amorous and rural, they contain matter not unpleasant to the reader.'

Winstanley, in his *Lives of the English Poets*, styles that performance 'a most ingenious piece; being, says he, for the subject of an amorous and rural nature, worthily deserving commendations, as any one will confess, who shall peruse it with an impartial eye.'

The author of the *Memoirs of the Life of Mr. William Pattison*, of Sidney College, Cambridge, prefixed to his *Poems*, printed in 1728, tells us, that from some instances which he produces, 'it will appear, even to our most infallible critics, that, though Mr. Browne wrote an hundred and eleven years ago, his language is as nervous, his numbers as harmonious, his descriptions as natural, his panegyric as soft, and his satire as pointed, as any that are to be found in the whipt-syllabub poetasters of the present century,

'Who verses write, as soft, as smooth, as cream:

The poem ended, no one knows the theme.'

It is said of Mr. Pattison, that of all the books he ever read, *Spencer's Fairy Queen*, and *Brown's Britannia's Pastorals*, gave him the greatest delight; and that the last mentioned book, which he had purchased for a shilling, was, through his misfortunes, all the library he left behind him at his death.

Prince, in his *Worthies of Devon*, informs us, 'that as Mr. Browne had honoured his country with his sweet and elegant *Pastorals*, so it was expected, and he was intreated, a little farther to grace it by drawing out the line of his poetic ancestors, beginning in *Joseph Iscanus**, and ending in himself.' But this design was never accomplished.

* *Josephus Iscanus*, or *Excestriensis*, died about the end of the twelfth century. Besides many other poetical works, he wrote a poem in six books, *De Bello Trojano*, which begins in this manner:

'*Iliadum lachrymas, concessaque Pergama fatis,
Prælia bina ducum, bis adaestam cladibus urbem
In cineres, querimur, &c.*'

This poem was, in some editions, ascribed to *Cornelius Nepos*. But *Sam. Dresehmus*, who published an edition of it, with learned notes, at Frankfort, in 1623, restored it to its proper author. There was likewise an edition of it published at London, in 1675, *ex emendatione Joannis Mori*. *Vossius* says of *Iscanus*, *Vir fuit Latinæ, Græ-*

This

This author, who had been esteemed and recommended by the best writers of his time, by Ben Jonson, Michael Drayton, the learned Selden, and others, met with a fate uncommon and unmerited by so great a genius: in a few years after his death, he was almost forgotten. We can find no trace of any of his works since the year 1625.

The editor of this edition informs us, that he has been assisted in the publication by several gentlemen, who have enabled him to make it as complete as possible.

The gentlemen of the king's library favoured him with the use of the first edition of *Britannia's Pastorals**, which had several manuscript notes in the margin, written by the reverend Mr. W. Thompson, late of Queen's College, Oxford. Mr. Thompson, it is imagined, intended to print an edition of this work, with notes and observations. The remarks which he has left are printed in their proper places.

The Shepherd's Pipe was become so very scarce, that if the ingenious Mr. Tho. Warton, had not lent his own copy to be transcribed, the editor, it is apprehended, would not have been able to gratify the public with a new edition of this valuable work.

The reverend Mr. Price of Oxford sent the publisher a correct copy, taken from a manuscript in the Bodleian Library, of Browne's Elegy upon the Death of Henry, Prince of Wales, eldest son of James I. Mr. Farmer of Emanuel College, Cambridge, not only transmitted him a little poem, which is inserted at the end of the third volume, but procured from the library of Emanuel College *The Inner Temple Masque*, a piece which had never been printed.

Mr. Browne's capital performance, the *Britannia's Pastorals*, in some respects resembles *Spencer's Fairy Queen*. *Mirina*, a beautiful young virgin, is in love, and runs through a variety of strange adventures. The story has no regular plan, no exact arrangement of parts. It abounds with episodes and digressions. The poet introduces many allegorical personages, and presents us with a variety of tender scenes, lively, picturesque, and romantic descriptions.

A river god, while *Marina* lay sleeping on his bank, declares his passion for her in this gallant soliloquy:

Would she be wonne with me to stay,
My waters should bring from the sea
The corall red, as tribute due,
And roundest pearles of orient hue:

cæque doctus et admodum disertus; imò poetarum Britannicorum suo ævo princeps. Voss. de Hist. Lat. l. ii. c. 56. Camden calls him, splendidissimo ingenio poetam. Brit. p. 133. Edit. Franco. 1590.

* The first part was printed in 1613, the second in 1616.

Or in the richer veines of ground
 Should seeke for her the diamond.
 And whereas now unto my spring
 They nothing else but gravell bring,
 They should within a myne of gold
 In piercing manner long time hold,
 And having it to dust well wrought,
 By them it hither should be brought;
 With which ile pave and over-spread
 My bottome, where her foote shall tread.
 The best of fishes in my flood
 Shall give themselves to be her food.
 The trout, the dace, the pike, the breame,
 The eele, that loves the troubled streame,
 The miller's thombe, the hiding loach,
 The perch, the ever-nibbling roach,
 The shoates with whom is Tavis fraught,
 The foolish gudgeon quickly caught,
 And last the little minnow fish,
 Whose chiefe delight in gravell is.—B. I. Song 2.

The description of a grove.

Not all the oyntments brought from Delos isle:
 Nor from the confines of seaven-headed Nyle;
 Nor that brought whence Phœnicians have abodes;
 Nor Cyprus wilde vine-flowers; nor that of Rhodes;
 Nor roses-oyle from Naples, Capua,
 Saffron confected in Cilicia;
 Nor that of quinces, nor that of marioram,
 That ever from the isle of Coös, came.
 Nor these, nor any else, though ne're so rare,
 Could with this place for sweetest smels compare.
 There stood the elme, whose shade so mildly dym
 Doth nourish all that groweth under hym,
 Cipresse that like piramides runne topping,
 And hurt the least of any by their dropping.
 The alder, whose fat shadow nourisheth,
 Each plant set neere to him long flourisheth.
 The heavie-headed plane-tree, by whose shade
 The grasse grows thickest, men are fresher made.
 The oake, that best endures the thunder shocks:
 The everlasting ebene, cedar, boxe.
 The olive that in wainscot never cleaves.
 The amorous vine which in the elme still weaves.
 The lotus, juniper, where wormes ne'er enter:
 The pyne, with whom men through the ocean venter.
 The warlike yewgth, by which (more than the lance)
 The strong-arm'd English spirits conquer'd France.
 Among the rest the tamariske there stood,
 For huswife's besomes only knowne most good.
 The cold-place-loving birch, and servis tree:
 The walnut loving vales, and mulbury.
 The maple, ashe, that doe delight in fountains,
 Which have their currents by the sides of mountaines.
 The laurell, mirtle, ivy, date, which hold
 Their leaves all winter, be it ne'er so cold.
 The firre, that oftentimes doth rosin drop:
 The beech that scales the welkin with his top:

All these, and thousand more within this grove,
By all the industry of nature strove
To frame an harbour that might keepe within it
The best of beauties that the world hath in it. *Ibid.*

The latter part of this passage is an imitation of the eighth and ninth stanzas of the first canto of Spencer's *Fairy Queen*. Our author seems to have equalled, or perhaps excelled the original, in this paradisaical scenery.

If the following night-piece is not as beautiful as that of Virgil, in the fourth *Aeneid*, v. 522—532. or that of Tasso, there is at least something in it, which is pleasing, melancholy, and pathetic.

' Now had the glorious sunne tane up his inne,
And all the lamps of heav'n inlight'ned bin,
Within the gloomy shades of some thicke spring,
Sad Philomel gan on the haw-thorne sing,
(Whilst every beast at rest was lowly laid)
The outrage done upon a feely maide.
All things were hush'd; each bird slept on his bough;
And night gave rest to him, day-tir'd at plough;
Each beast, each bird, and each day-toyling wight,
Receiv'd the comfort of the silent night;
Free from the gripes of sorrow every one,
Except poore Philomel and Doridon;
She on a thorne sings sweet though sighing straines;
He on a couch more soft, more sad complaines:
Whose in-pent thoughts him long time having pained,
He sighing wept, and weeping thus complained.' *B. I. S. 3.*

Tasso's description of the night is as follows:

' Era la notte, all' or ch' alto riposo
Han l' onde, e i venti, e pareva muto il mondo;
Gli animai lassi, e quei, che 'l mar ondoso,
O de' liquidi laghi alberga il fondo,
E chi si giace in tana, o in mandra ascoso,
E i pinti augelli ne l' obbligo profondo,
Sotto il silenzio de' secreti orrori,
Sopian gli affanni, e raddolciano i cori.

' Ma nè 'l campo fedel, nè 'l Franco duca
Si discioglie nel sonno, o pur s'accheta.'

Gerus. Liberata, c. ii. st. 96, 97.

' Now had the night her drowsy pinions spread;
The winds were hush'd; the weary waves were dead;
The fish repos'd in seas and chrystal floods;
The beasts retir'd in covert of the woods;
The painted birds in grateful silence slept;
And o'er the world a sweet oblivion crept.

' But not the faithful host, with thought oppress'd,
Nor could their leader taste the gift of rest.' *HOOLE.*

This passage is almost word for word borrowed from Virgil. Tasso leaves out the hemistich, *voluntur sibi lapsa,* and supplies its place (perhaps from Statius's *mutumque amplexatur*

titur orbem. Achil. i. i. 620.) with *parca munda il mondo*, 'Those that lodged in the wavy sea, and the bottom of the liquid lakes,' are more than Tasso has occasion for in this place. In Browne, if there is not that elegance which there is in Tasso, there is not that superfluity of images. And in the latter, the description of a general silence is introduced with more propriety. Tasso tells us, that notwithstanding *the world was mute*, and involved in *profound oblivion*, *a whole army was in restless agitation*. Browne more judiciously supposes every creature at rest, except Philomel and Doridon.

A description of famine.

'A villaine, leane, as any rake appears,
That look't, as pinch'd with famine, Egypt's yeares,
Worne out and wasted to the pithless bone,
As one that had a long consumption.
His rusty teeth (forsoaken of his lips
As they had serv'd with Want two prentiships)
Did through his pallid cheekes, and lankest skin
Bewray what number were enracn'd within.
His greedy eyes deep sunk into his head,
Which with a rough hayre was o're covered.
How many bones made up this starved wight
Was soone perceiv'd: a man of dimmest light
Apparently might see them knit, and tell
How all his veynes and every sinew fell.
His belly (inwards drawne) his bowels prest,
His unfill'd skin hung dangling on his brest,
His feeble knees with pain enough uphold
That pined carkasse, casten, in a mold
Cut out by death's grim form.' — B. II. S. 1.

The last line reminds us of this striking image in the first book:

'Yet all these torments by the swaine were borne,
Whilst death's grim visage lay upon the storm.' B. I. S. 2. p. 73.

There is a delicate simplicity, as well as a beautiful allusion to Virgil's *fugit ad salices** in the ensuing passage.

'At doore expecting him his mother sate,
Wond'ring her boy would stay from her so late;
Framing for him unto herselfe excuses:
And with such thoughts gladly herselfe abuses:
As that her sonne, since day grew old and weake,
Staid with the maides to ruine at harlibreake:
Or that he cou'd a parke with females fraught,
Which would not runne except they might be caught.
Or in the thickets lay'd some wily snare
To take the rabbit or the pourblind hare.
Or taught his dogge to catch the climbing kid:
Thus shepherds doe; and thus she thought he did.' B. I. S. 3.

This writer, however, sometimes tires his reader with an insipid prolixity; and often falls into witticisms and quaint

* Ecl. iii. 65.

conceits, the common foible of his cotemporary bards.
Thus:

'The thunder-stricken swaine lean'd to a tree,
As voyd of sense as weeping Niobe :
Making his teares the instruments to woe her,
The sea wherein his love should swimme unto her.' B. I. S. 1.

'Long time in griefe he hid his love-made paines,
And did attend her walkes in woods and plaines ;
Bearing a fuell, which her sun-like eyes
Inflam'd, and made his heart the sacrifice.' B. I. S. 1.

'Teares, sighes, and sobs, give passage to my tongue,
Or I shall spend you, till the last is gone :
Which done, my heart in flames of burning love,
Wanting his moisture, shall to cynders turne.' B. I. S. 3.

The Shepherd's Pipe consists of seven Eclogues. The first, second, third, sixth, and seventh, are upon Subjects relative to the rural affairs of shepherds; and are not without some strokes of pleasantry and humour. The fourth is a monody on the death of the author's friend, Mr. Thomas Manwood, whom he calls Philarete. Milton seems to have taken the idea of his Lycidas from this eclogue. The fifth is inscribed to Mr. Christopher Brooke*, and contains an encomium on the poetical abilities of that gentleman. We cannot leave the Shepherd's Pipe without presenting our readers with this sublime passage in the fourth eclogue.

'Tis not a cypresse bough, a count'nance fall,
A mourning garment, wailing elegie,
A standing herse in sable vesture clad,
A toombe built to his name's eternitie,
Although the shepheards all should strive
By yearly obsequies,
And vow to keepe thy fame alive
In spight of destinies
That can suppress my griefe
All these and more may be,
Yet all in vaine to recompence
My greatest losse of thee.

'Cypresse may fade, the countenance be changed,
A garment rot, an elegie forgotten,
A herse mongst irreligious rites be ranged,
A tombe pluckt down, or els through age be rotten :
All things th' impartial hand of fate
Can rase out with a thought :
These have a sev'ral fix'd date,
Which ended, turne to nought,
Yet shall my truest cause
Of sorrow firmly stay,

* Mr. Brooke published some Eclogues in the year 1614, which he dedicated to his much-loved friend Mr. William Browne. He was, likewise, the author of several other poetical pieces. Fasti Oxon, Col. 841.

When

When these effects the wings of time
Shall fanne and sweep away.

The Inner Temple Masque bears the marks of a strong and lively fancy. Milton, says the editor, in all probability, borrowed the idea of Comus from this excellent poem. We do not think, that the conjecture is improbable. Yet the continuance of this piece in manuscript, till it was printed in the present year, is a presumptive argument, that hitherto it must have been very little known, or what, indeed, we will not suppose, very little regarded by readers of taste.

There is the imagination of Spencer, or Shakespeare, in the following lines.

Syren. But 'tis not Tethys, nor a greater powre,
Cynthia, that rules the waves; scarce he (each houre)
That wields the thunderboltes, can thinges begun
By mighty Circe (daughter to the Sun)
Checke or controule; she that by charmes can make
The scaled fish to leave the brinye lake
And on the seas walke as on land she were;
She that can pull the pale moon from her spheare,
And at mid-day the world's all glorious eye
Muffle with cloudes in long obscuritie;
She that can cold December set on fire,
And from the grave bodyes with life inspire;
She that cleave the center, and with ease
A prospect make to our Antipodes;
Whose mystique spells have fearfull thunders made,
And forc'd brave rivers to run retrogade;
She, without stormes, that sturdy oakes can tare,
And turne their rootes where late their curl'd toppes were;
She that can with the winter solstice bringe
All Flora's daintyes. Circe bids me singe,
And till some greater hand her pow're can staye
Who're commande, I none but her obeye.

We have now given a brief account of all the principal works of Mr. William Browne. We freely confess, that we have only quoted some of the most striking passages, that occurred to us upon a cursory inspection. We have not been equally entertained with every part. If we have been amused with fertile vales, romantic grottoes, and paradisaical groves, we have likewise been tired with barren wildernesses and dreary wastes. But the former have made us ample amends for the latter.

The publisher of these volumes informs us, that he hopes soon to reprint a very excellent collection of old poems, called England's Helicon, or, the Muses Harmony. We heartily wish him success in this undertaking; since it is indisputably a much nobler employment, for one who has the spirit of an antiquarian, to rescue the most valuable productions of ingenious writers from oblivion, than it is to pore over an obliterated inscription, or to sweep away the dust of old monuments.

IV. *The Naturalist's and Traveller's Companion. Containing Instructions for discovering and preserving Objects of Natural History.* 8vo. 2s. Pearch.

MANY a curious specimen of Natural History has been brought to England from foreign countries in so wretched a condition, that it was a pity to behold the work of the unskilful collector: this inconvenience arose merely from the ignorance of the art of collecting, preserving, and transporting objects of natural history; and many curiosities remain neglected for want of proper directions to the places where they may be found. To remedy these inconveniences Mr. Turgot published, some years ago, in French, his *Memoire instructif sur la Maniere de rassembler, de preparer, de conserver & envoyer les diverses Curiosités d'Histoire Naturelle*, Lyons, 1751. 8vo. with many figures for the illustration of the subject. The superficial natural historian of Ratisbon, Mr. Schœffer, likewise gave some directions in regard to insects in his *Elementa Entomologica*. The great taste for curiosities of this kind in England, and especially of insects, prompted Mr. W. Curtis to publish *Instructions for collecting and preserving Insects*. Some brief directions printed on cards, with a figure; and some others in one sheet in folio, with an explanatory figure, were last summer frequently distributed among people who have an opportunity of going abroad. Mr. Forster added to his *Catalogue of the Animals of North America*, *Short Directions for Lovers and Promoters of Natural History*, in what Manner Specimens of all Kinds may be collected, preserved, and transported to distant Countries. Though these directions are comprehended in eight pages only, they contain, however, every material circumstance on that subject. The author of the present performance, Dr. Letsom, in regard to animals, has made use of all the preceding publications, and even copied Mr. Forster's English names for the insects. In regard to plants, he again follows Mr. Forster, and the best author on that subject, the ingenious J. Ellis, esq. The method of analyzing medicinal waters has been long before described by the celebrated Dr. Wallerius, in his *Hydrology*. The manner of finding out the contents of the air is peculiar to the Doctor, and very ingeniously contrived. It must, however, be obvious, that his method of collecting the vapours of the atmosphere by means of ice, cannot be repeated in every part of the globe; as at Bengal, Bencoolen, Madras, Batavia, and other warm countries, it would be difficult, if not impossible, to procure ice: we wish, therefore, the author may discover a more eligible method for collecting the aqueous particles of the air, than that recommended in his pamphlet. There is an-

another observation that occurred to us, viz. that though the aqueous particles are certainly thus collected, yet the finer and more subtle inflammables cannot unite with them and remain dispersed in the air; we think there might, however, some method be devised, to collect the inflammable particles as well as the aqueous ones: and, perhaps, the author might have discovered a good many of the coarser inflammable particles united with the fixed air, had he followed the method prescribed by that acute philosopher lord Cavendish, in his paper on factitious air, inserted in the Philosophical Transactions.

His directions for collecting and distinguishing fossil substances, though more diffuse than any of the preceding sections, are the most imperfect, and without any method. He divides the subject into four heads; the first treats of earths and calcareous stones; the second, of salts; the third, of inflammables; the fourth and last, of metals. In the first, he treats likewise of vitrifiable bodies, and of the refractory substances, after having brought in clays as the only soft earthy substance, and ranged them with calcareous bodies, spars, and gypsa. Gems are a subordinate genus of vitrifiable bodies, which, as the author says, by heat, vitrify, or become glassy. The experiments hitherto made with diamonds by the late emperor and Dr. Darcet, prove them to be volatile in the fire, but by no means vitrifiable. The result of the experiments of Mr. Marggraff at Berlin, shews, that amiant, asbest, talc, and pot-stone, belong to a new genus of stone, having a kind of magnesia for their basis. Among the metallic bodies, the Doctor enumerates fourteen substances, and among them platina, arsenic, and nickel. The first of these substances is now found to be a metallic dross, or recrementum, but no metal, because it cannot be reduced by itself into a metallic regulus. Arsenic dissolves in water, and seems to be rather a salt than a metal: and nickel has been found, after a minute examination, to be a mixture of copper, arsenic, sulphur, and a cobalt earth, and deserves therefore not to be ranged among metals. To multiply natural substances without necessity, is nothing but increasing its difficulties; the office of a philosopher, and one who sets up for a teacher of the ignorant, is to reduce nature to its simplicity, and make no more divisions than are needful.—Though we have pointed out the imperfections of this performance, we think, however, it may be proper to convey some ideas to such people as are perfectly ignorant of natural history: our intention is, to prevent those who know no better, from believing implicitly every assertion of the author; for men conversant with natural history and mineralogy, will very easily perceive the defects of this ill digested pamphlet.

V. Discourses on some important Subjects. By the late rev. Edward Stone, M. A. Published by his Son the rev. Edward Stone, M. A. 8vo. 5s. Rivington.

THESE are sensible, and useful sermons. The subjects are chiefly of a practical nature, and of general importance. The author's notions of human nature, religion, and the Deity, are rational, his manner lively, and his language clear and nervous.

In the first sermon, which consists of three parts, Mr. Stone endeavours to shew, that there is no such thing as absolute chance, or natural and moral evil in the works of the creation. In pursuance of this design, he has evinced the superlative power, wisdom, and goodness of the Supreme Being, by a great variety of examples, taken from things which immediately concern or affect ourselves, which are near us, and which continually solicit our attention; and are the common topics of our conversation. This discourse contains as many new and entertaining observations, as can reasonably be expected on a subject which has been discussed by Ray, Derham, and a great number of other learned and ingenious writers.

In the second discourse, the author proves, that a man may give all his goods to feed the poor, and yet be destitute of true christian charity.—This exhibits a just description of universal benevolence.

The third sermon was preached at the assizes at Oxford, in 1765; and the purport of it is to enquire into the peculiar properties and intrinsic merits of social justice.

In the fourth discourse, which is divided into four parts, this learned writer explains at large the nature of self-interest: he shews, in what sense the pursuit of self-interest is natural; he enquires whether we are under any obligations to pursue it, and what those obligations are; and he proves, that the principle of a true self-interest is a proper ingredient in every principle of virtue. He then proceeds to consider in what sense the pursuit of self-interest is unnatural and vicious; he points out several species of a criminal selfishness; he examines the force of the objection insinuated in these words of his text—*Doth Job fear God for nought?* and, in the last place, he lays before his readers the practical observations and inferences which naturally arise from the foregoing disquisitions.—Among these inferences we meet with the following just reflections:

Since the service of God is perfect freedom; since there is an entire coalition of self and social affections; since publick and private interest coincide; and virtue is the only means to happiness, and vice to misery; there can be no objection

against the discharge of our duties to God and our neighbour or any excuse for the neglect of them.

‘ Had the love of God been hatred to ourselves ; had our conformity to the general establishment of the world, been contrary to the laws of our own private constitution ; had we been compelled to support the Deity at the expence of our own welfare, or to have maintained the dignity of his throne by debasing or enslaving ourselves, then we might have complained of the severity of his government and service, and urged necessity for our disobedience.

‘ Had the publick good been subversive of our private welfare ; and had our social and self affections, or the duties to our neighbour and ourselves been inconsistent with one another, then we might have insisted upon the weightier influence of self-love, and from our compliance with the greater obligations, justified the neglect of the less.

‘ Had temperance destroyed the health of the body ; had a prudent moderation of the passions disturbed the peace of the mind ; or, had a rational conduct been in any degree productive of misery ; or, had unlimited indulgences contributed to our well-being, then we might have appealed to the dictates of self-preservation, for giving the reins to our lusts, and alledged the danger of being overwise, or righteous overmuch.

‘ Had we been obliged to renounce all pleasure, profit, or satisfaction in this world, to undergo the most rigid mortifications ; and to solicit misery here, for the sake of happiness hereafter, then our plea might have been the prevalency of temptations, with the imbecility of human nature ; and we might have offered in vindication of our distrust of Providence for the next world, the forlorn condition in which we were placed in this.

‘ Lastly, had our duty or its general connection with our welfare, and the tendency of vice to ruin not been made plain and easy to us, then we might have pleaded involuntary ignorance for the prosecution of any apparent interest.

‘ But none of these are our case, for we are so far from being obliged to serve God to our own hindrance or for nought, that godliness is great gain.

‘ Humanity likewise to others, is charity to ourselves ; virtue hath the promise of this life, as well as of that which is to come ; and is the natural means, both to our temporal and eternal welfare ; so that the wise and good man may join with the sensualist in the same resolution, *Let us make the most of life*: they will only differ in the manner of making this resolution good,

' The virtuous person will be for making the most of life by living the most like a rational being, by acting agreeably to nature and truth; by seeking after the pleasures which flow from justice, temperance, prudence, and fortitude, than which, both reason and scripture assure him, nothing can be more profitable. Wis. viii. 7.

' Whilst the other will be for making the most of life, by making the least use of his understanding, and by humouring every idle fancy and wanton lust; he will aspire after no other pleasures but those of appetite and passion, and the height of his ambition will be, to lead the life of a brute.'

The design of the fifth sermon is to shew the use of reason and reflection on religious subjects. In the prosecution of this topic, he observes, that, by the neglect, or the depravation of reason, the most glaring absurdities and impieties have been introduced into religious worship; and that reason and common sense are the proper judges of all religious institutions and doctrines.

' We are commanded, says this excellent writer, to prove all things; and to try the spirits, whether they be of God; but with what shall we prove them, or how shall this trial be made, unless it be by the understanding? This, then, is the touchstone which they must be brought to, and if they will not stand this test, they may be safely pronounced false and counterfeit. When any of our modern enthusiasts presume upon the gift of inspiration; when they call their external fervours holy energies, and confidently assure us that the Shechinah, or Divine Presence, is in the tabernacle of their hearts, from the illuminations they perceive within them, should no other argument be offered but what is thus locked up in the closet of their minds, and nothing transpire from thence, reason would be excluded from all examination; for what judgment could be formed of experiences which cannot be described, of which no idea could be communicated, save to those who had felt them; we might, indeed, look upon them as travellers into an imaginary world, and suspend our faith concerning their marvellous reports, but we could neither confirm nor disprove them. But, should these internal workings of the spirit burst forth at the door of their lips, and vent themselves in ecstatic ejaculations to the Deity, and unpremeditated discourses to the people, then they would come within the cognizance of human reason, and afford ample matter for the meanest capacities to try what spirit they are of.

' Should it then appear that they speak with more than the tongue of angels, and as no man ever did; should they approve themselves to be the oracles of truth, and say nothing

unbecoming the Holy Spirit to utter, then he who hath ears to hear let him hear, let all men resort to their tabernacles and their oratories, let no word of theirs fall to the ground, but let every syllable be written in letters of gold, and faithfully preserved, as the sacred records of heaven.

‘But should their extemporaneous harangues be a mere rhapsody of nonsense, an indigested chaos without form or substance, frequently false, and sometimes impious and blasphemous; should they invoke the God of Wisdom with vain, foolish, and presumptuous supplications, or approach the throne of the Almighty Sovereign of heaven and earth with addresses which a rational being would be ashamed to make, or receive, from the lowest of his fellow creatures;

‘Then out of their own mouths would they be condemned, and their own lips would prove them perverse: then would reason have sufficient testimonies to pronounce that they are dupes to their own vanity, that their zeal is without knowledge, that the spirit which works within them is a spirit of enthusiastic madness, practising illusions upon their minds, palming upon them the most profound ignorance for the sublimest wisdom, and giving utterance to their folly, and that the light within them is nothing but darkness, or the false glare of an ignis fatuus, which their over-heated imaginations have kindled in their breasts.

‘It is no wonder, that these flaming bigots should be so violent against reason, when reason is so strong against them; but let them take care how they dismiss their understandings lest they should be deemed beside themselves in those things where they will not admit the use of it; and he who is out of his senses in any one point is certainly a disordered person, however rational he may acquit himself in all others: these enthusiasts, therefore, are a kind of Don Quixotes in religion: they may talk sensibly, and shew themselves men upon indifferent subjects, but, touch upon religion, and their understanding is fled, and they are taken with fits of lunacy.’

The author concludes this discourse with the following spirited observations.

‘Let us consider what gross absurdities and horrid impieties have been, and may be introduced into religious worship; and, as it appears that reason is a competent judge and a proper test of it's doctrines, and that there is no security against these corruptions but the understanding; it must be principally incumbent on us to exert ourselves in the application of it to these subjects: in order, therefore, to raise ourselves from the slumbers of enthusiasm and superstition we should do well to have a remembrancer, after the example of Philip, king of

Mace-

Macedon, who might put us daily in mind that we are men, that we have the use of rational faculties, and should shew that we have the use of them upon every occasion; and, since God has distinguished us for intelligent beings, we ought to distinguish ourselves as such, and most especially in those things which relate to him. If it be our duty and our interest to consider and shew ourselves men in all other respects, why must religion alone be exempted from it? If reason makes us religious beings, how can it be supposed that religion should make us the most irrational? If the service of our Maker be our noblest employment, why doth it not merit our noblest endowment? Or, why must we shew ourselves less than men, in that which will make us more than men? who hath required this at our hands? Surely the God of Wisdom, who hath clothed us with this wedding garment, will never expect that we should strip ourselves of it when we come into his presence. This then is a nakedness which we ought to be most ashamed of, and, instead of exposing ourselves before Him, we should rather call upon the mountains to cover us, and the hills to fall on us. Let us, therefore, above all things, take care how we offer upon the altar of infinite Wisdom the sacrifice of fools; and let us endeavour to recommend ourselves to Him, who is pure intelligence itself, by heightening the resemblance we bear of Him, and worshipping Him in spirit and in truth.

The sixth discourse, which is divided into four parts, is upon the nature, offices, and properties of conscience. The subject is discussed with great accuracy and judgment. The several species of an erroneous conscience are distinctly pointed out; and the remorse and anguish of a guilty one are very pathetically described.

In the seventh sermon, the author proves, that our Saviour gave the strongest testimonies, both from his doctrines and example, that he came to establish peace on earth; not to put a sword into the hands of the defenders of the faith, but meekness and charity into their hearts; that the spirit of his religion is a spirit of love; that a difference of opinions should not be suffered to make any breach in our affections, &c.—

This discourse is in two parts.

In the last sermon, Mr. Stone enquires into the nature and extent of our Saviour's rule of social duty, *Whatsoever ye would, &c.* he points out its uses and advantages, and then recommends the practice of it. This discourse is likewise divided into two parts.

This learned writer is the author of *Remarks upon the History of the Life of Reginald Pole*, published in 1766, and *The*

Doctrine of Parallaxes explained and illustrated by an Arithmetical and Geometrical Construction of the Transits of Venus and Mercury over the Sun.

VI. *The Philosophy of the Passions; demonstrating their Nature, Properties, Effects, Use, and Abuse. Two Vols. 8vo. 7s. boards. Almon.*

TO form lessons for regulating the passions; to teach men how to render them subservient to their welfare, and to prevent them from being sources of misery, is an employment well worthy of the moralist's attention. The mischiefs which anger, hatred, grief, and despair, are daily producing in the world, are sufficient reasons why we should study to moderate those passions; and the more pleasing ones, when indulged to excess, become frequently injurious to our peace and welfare, and convince us, that it equally behoves us to keep even those within bounds.

From the title of the volumes before us, we expected to have met with an explanation of the nature of the passions, of their progress in the human mind, and the methods which philosophers have pointed out for their management. We cannot say that we have been disappointed in every part of our expectation, but we have found that our author derives more of his doctrines from St. Augustine than from Seneca, or any other moralist or philosopher whomsoever. Hence it is, that reason can, in his opinion, have very little share in reforming the licentiousness of the passions, our disorder being too great to suffer itself to be conquered by so weak a remedy, and there being a necessity for the mingling of grace with nature, to reduce virtue to her true standard, and make her amiable and acceptable.

Reason, our author tells us, is become the slave of sin; it is not then at all strange that it should assist us so little in combating passions, which, carried beyond certain bounds, become criminal; and St. Augustine, so far from allowing that it could sufficiently direct the pagans, who had no other assistance, condemns all their virtues, confounds their good works with their sins, and well knowing that one cannot be just without grace, asserts, that all their best and finest actions were criminal. 'All his books,' says the author, 'abound with these truths; and his doctrine, which is drawn from the gospel, obliges us to confess, that to encounter vice, and govern the passions, we must necessarily have charity.' What idea this gentleman has of charity we will not pretend to determine; but, according to our idea of it, there appears but little

little charity in judging of the pagans after this manner. We know, indeed, that to some readers it will appear otherwise, but we have no ambition to rank in that class.

The first book of this work treats of the Nature of the Passions. Passion is here defined to be 'a motion of the sensitive appetite, caused by the imagination of a good or evil, apparent or real, which changes the body contrary to the laws of nature,' where by the body being changed, is meant, that the senses, when disordered by passions, must cause an alteration in it.

From this, the author proceeds to treat of the number of the passions, which he reduces to that of love only, and will have hope and fear, grief and joy, to be only the moving springs and properties of love; his explanation of which, is, indeed, somewhat strained.

In considering the disorder of the passions, he deduces it from that disorder which was produced by Adam's listening to the suggestions of the devil, and complying with his intentions; before which time, he thinks, that though Adam felt all our emotions, feared chastisements, and hoped for rewards, and had not his passions different from us by nature; yet they were so by his obedience. His passions, however, seem not to have been much at his command, or he would not have disobeyed; for, if we may believe the account here given us of his condition at that time, he might have remained satisfied, as 'he had all sciences by infusion, knew all the secrets of nature, and was ignorant of nothing that might contribute to his happiness. His constitution was excellent, his health could admit of no alteration; and the use of the fruit of life was a remedy at hand to prevent his growing feeble by age.'

Our passions, we are told, being once brought into disorder, we can have no hopes to keep them within proper bounds, but by the assistance of those advantage Christianity affords us; one of which, baptism, moderates concupiscence, although it does not take it away.

We come next to the government of the passions, where our author considers the difficulty of governing them, and assures us, that 'whoever shall think of making the passions serviceable to virtue, before they are regulated by grace, will engage in a perilous design.' After reading this passage, and a multitude of others to the same purport, and being assured that, 'if prophane philosophers object to us, that reason was granted to us in vain for ruling our passions, if left destitute of power, and that nature is an useless guide, if she wants to guide herself; they must be satisfied, that there are disorders

in man which reason alone cannot regulate.' After this, we say, it was not without surprize that we met with a chapter to prove, 'that reason can conduct our passions, whatever state they may be in;' and that, 'in whatever way they are considered, and whatever visage they are made to assume to look terrible, reason will always find ways of making them serviceable; and that wise economist of our goods and evils, will manage them with so much prudence, that, in spite of the disorder sin has introduced amongst them, she will reap from them both advantage and glory;' for we were here in a dilemma what we might venture to rely on. If reason cannot regulate the passions, because sin has made grace necessary for that purpose, how is it that she can conduct them *whatever state they may be in*, and that *in spite of the disorder sin has introduced amongst them*? but, perhaps, reason is only to be of service after we are, in our author's phrase, *divested of the old man, and clothed with the new*; and we suppose this the more, as he assures us, that 'man is so universally corrupt, that his best talents and advantages are pernicious to him. The beauty of genius, the soundness of judgment, and the fidelity of memory, are favours that have proved destructive to philosophers, and if from them any benefit accrues to us, we are indebted for it to grace, and not to nature.'

The next book treats of the power of the passions over the wills of men; and first teaches, that arts seduce men by means of the passions, particularly music and poetry, which, we are told, from being assistant to virtue, are become incentives to impurity; except church-music, which our author is well-satisfied, 'accords with piety, and contributes to inspire it, so much the more, as by a sweet violence it helps to abstract the soul from the body, and raise the heart to heaven.' Ye musicians, who play not anthems, and ye poets, who write not hymns and spiritual songs, keep yourselves out of the reach of this philosopher, or the Reviewers will not insure you from a bastinado.

He proceeds to consider the passions in particular. 'Love,' he says, 'always seeks after good, and never attaches itself to an object that has not its appearance or reality.' And he adds, 'that to live in another, one must die to himself; it follows, that death accompanies life, and that sacred and prophane lovers cannot love without obliging themselves to die!—That whoever conceives not well this truth, cannot understand the words whereby St. Paul informs us, that we are dead to ourselves, and alive in Jesus Christ.' For our parts, we confess ourselves to have no very strong conception of what our author endeavours to explain; others, who are more clear-sighted

frighted than we pretend to be; may, perhaps, be charmed with his manner of reasoning.

From the passion of love, we next find, springs that of hatred, or rather, love and hatred are but the same passion, according as it seeks good, or avoids evil. 'Hatred,' our author tells us, 'is as necessary as love: but it is attended with the misfortune of being not so easily effaced as love, and when once it has taken root in the heart, it cannot be torn out.' Here he selects from prophane authors some instances of the excess of this passion; and in the following remark he had, perhaps, in his eye, an instance from sacred history. 'Fathers,' says he, 'have been seen still meditating revenge, still projecting means to propagate their hatred, though their soul was at the same time ready to wing its flight from the body, and to leave not a spark of life behind; they left it as an inheritance to their children.' The passage which we mean is that where David, on his death bed, says to Solomon, 'Behold thou hast with thee Shimei, the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword; now, therefore, hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his head bring thou down to the grave with blood.'

In reflecting on the good and bad uses of desire, our moralist endeavours to demolish the best bulwark which philosophy has raised against the attacks of fortune—that of regulating our desires according to what fortune allows us.—'Prophane philosophy,' he says, 'thinks of having pronounced an oracle, when it has said by the mouth of Seneca, that he who has set bounds to his desires is as happy as Jupiter, and that without superadding to our riches, or augmenting our pleasures, we need only abate our desires to find solid contentment.' But this doctrine he will by no means be reconciled to, for this is 'to have us be poor, and not affected thereby.' Nothing will satisfy his wishes here, and he must *reign in heaven* before his *just* desires know any bounds. For our parts, we have ever thought that to circumscribe our wishes within the bounds of our fortune, seems so far our duty, as it behoves us to seek that happiness for which heaven has implanted in us an inclination.

The remainder of this work examines the passions of hope, despair, courage, fear, anger, pleasure, and pain. Part of our author's reflections on pleasure, in which he appears to

most advantage, we shall lay before our readers, as we think it will not be unacceptable.

True pleasure is never more agreeable than when wound up to its highest pitch; the greater it is, the more we are rapt by it into extacies; and being suitable to our nature, it never makes us more happy than when its communication is with profusion; but voluptuous pleasures are a poison we must prepare and dispense with care and accuracy, if we desire to profit by them, and since sin has struck so deep its roots, we stand in need of grace to secure ourselves from their disorder: whatever gratification they flatter us with, their affinity with pain is so great, that their words and effects retain a striking likeness; they have their groans and their sighs, as well as sorrow; when extreme they melt into tears, and to convince us they are inimical to our nature, their excesses often bring us to death. But though they might not be creative of all these ills, it is sufficient for undeceiving us, to know that they are always followed by regret, pain, and shame; they dare not appear in public, and knowing that man's glory is incompatible with them, they seek to abide sequestered in shade, solitude, and silence. They would blush if constrained to produce themselves, and the confusion that should cover their face would trouble their contentment: maladies are the penitence of their excesses, and physicians would become useless to us, if voluptuousness could be brought under a proper regimen. So long as man contented himself with the fruits which the earth yielded to him, and without irritating his appetite by the studied refinements in preparing a diversity of meats, he eat only to appease hunger, he had no superfluous humours to drain up, no fluxions to divert into other channels, no fevers to allay, and cure; abstinence was a substitute to him for all remedies, and the diet he used, dried up the source of all his ailments. But since he has unpeopled the earth and the seas for his food; since the monsters of nature have been tried as gratifications to his palate, since he has been over curious to know the taste of tortoises and those other reptiles, which the simplicity of our ancestors confounded with serpents; since he must needs seek the freshness of his wine from the cold of snow, bring elements to agree in his body that are at war in the world, mix fish with fowl, and take into the stomach things which nature has assigned such different abodes to; a train of sickness has attacked him, and the disorders of his mind have occasioned the disorders of his body. The gout has vellicated his nerves, the stone has formed itself in his kidneys, winds have committed a thousand ravages in his intestines, and as if the elements designed to resent the confusion he had caused

of

of their qualities in his debaucheries, they became corrupt to revenge themselves, and by the last effort hatred is able to produce, destroyed themselves to destroy their enemy.

Some of the foregoing sentiments may not be relished by every reader, but we make no doubt that the greater part of them will be adopted by all.

VII. *Letters on the French Nation, considered in its different Departments, with many interesting Particulars relating to its People.* By Sir Robert Talbot. Translated from the French. Two Vols. 12mo. 6s. sewed. White.

IT is not necessary to make enquiry whether these Letters were really written by a Sir Robert Talbot, since as the editor of them remarks, 'if the observations are good, the public will care little about the observer; if not, they will care still less.' The politics of France form the principal subject of these Letters, to which, however, they are not wholly confined; but as some of them are addressed to persons to whom those subjects could not have been very entertaining, many peculiarities in the French manners and customs are treated of, and that generally in a sensible manner: the characters of many of the French ministers our author has fairly drawn, and noted the political genius of the people with some precision; on which the translator has offered many pertinent remarks in his notes.

From our author's reflections on the prosecution of the Jesuits, and from his account of an Ex-Jesuit, he appears to entertain a more favourable opinion of that society than we do; but in his remarks on the absurd convent-education, which the better sort of females have in France, we readily agree with him, and consider with astonishment that insatiation which leads parents to pursue methods so improper to produce the desired effect. To be accustomed to the practice of domestic oeconomy, to be acquainted with the management of a family, and the education of children, are certainly advantages in the education of a young lady, who hopes to be an ornament to society by the exertion of conjugal and parental duties: but how much different is the knowledge which young ladies acquire in convents, our readers may judge from the following account which we give in our author's words.

'A French young lady at sixteen or seventeen years of age, sometimes sooner, goes from a convent into the world (you know what a convent is); the nuns with whom she has lived ever since her childhood restore her to her parents, who frequently the same day deliver her to a husband, whom she
knows

knows by having received some frigid compliments from him through a grate. She knows very well how to say her beads, the *angelus*, the *benedicite*, the thanksgivings. She has learned a hundred ways of recommending herself to the saint whose name she bears, to her guardian-angel, to the patron-saints of the order, and of the convent. She has read more than once some extracts of the Legend; she knows a number of marvellous tricks which dæmons and spirits play in this lower world. She is ignorant of none of those little pastimes with which the imagination and judgment of girls are exercised. She can colour images, and adorn with straw and gilt paper some *Agnus Dei*s and relics as elegantly as a professed nun. Perhaps she also knows how to embroider a flower in gold or silver on silk, and in thread on cloth, to work a la Marly, to make buckles of ribbons, and even to knit stockings. She has received in the great parlour some lessons of the minuet and country-dance, she makes admirably well the most profound curtsies. Lastly, if she is found to have a taste and talent for music, the matron grand chantress will have taken pleasure in teaching her to sol-fa, and she will sing most devoutly little hymns and long canticles.

‘ See, Madam, how far they go. The knowledge, the talents, the attainments of a young French woman of quality who has been well-educated. The mother glories in having a daughter so well formed for the world, she pretends to discover that she does not hold up her head, that she has a shoulder too high, or an awkward air, to have it thought that she may still be improved, so as to become a prodigy. The young lady enriched with such an ample collection of fine things is placed at the head of a numerous and splendid household, is presented at court, introduced into all companies, given up to the great world, and it is recommended to her to become the mother of a family within the year.’

We heartily congratulate our fair countrywomen that they are not subjected to such a preposterous mode of education, in which there is nothing commendable, but that it secludes from temptation, and prevents the forming of improper connections, both which ends may be answered by parental example and precept.

We find by some of these Letters, that however refined the French nation now is, it has not got over some vulgar prejudices, although its attachment to them is undoubtedly a disadvantage. The public office of commerce affords an instance how far prepossession can lead men in opposition to their own interest. M. de Vaucanson, an ingenious artist, who a few years ago exhibited some very curious automats in Lon-

dons

don, invented a machine by means of which one man could perform as much work, in silks well wrought, as fourteen in the usual method. This machine the sage officers of commerce have forbidden to be used, because it would reduce to beggary for a considerable time the weavers of Lyons till they could find some other means of gaining a subsistence; which is just as wise a proceeding as if they should suppress wind and water mills, in order to increase labour by renewing the practice of grinding by hand. Were M. de Vaucanson's machine made use of, there would certainly be either a saving of much labour to the community, or if more employment were found, it would be no additional burden. In another instance the conduct of the office of commerce is still more extraordinary, in having refused a machine invented by the above-mentioned artist, by which the beds of rivers might be cleaned at a small expence, although France has many great rivers which occasion most destructive inundations, because their channels are in some places not deep enough; and others which might be navigated by large vessels fifty or sixty leagues into the inland part of the kingdom, if in a very few places some banks of sand and gravel, which extend not many yards, were removed.

In a letter addressed to Mr. Garrick we have some strictures on the French theatres, not very much to the advantage of their reputation. In that from an Ex-Jesuit to a French bishop are a detail of his motives for entering into, and for quitting, the society of Jesus, in which the private members of that body are declared to be ignorant of the inconsistency of its regimen with the first duties of a Christian and a subject, the knowledge of its secrets being reserved by the constitutions to those who govern. The method used to impress on novices as the first duties of a Christian the renunciation of themselves and of their own will, and indifference for their families, is, says the writer, the artful explanation of some texts of the Old and New Testament which they are taught to adopt, such as *be that loveth father, mother, son, or daughter more than me, is not worthy of me—Be ye as children—The kingdom of Heaven is the inheritance of the humble and poor in spirit*; by which means they are taught a firm attachment and plenitude of obedience to the general of the order, and with the utmost sincerity in the world rank among the first truths of religion, principles and consequences the most absurd. The instructions given to the members of the order afterwards are inculcated in the same manner, and the most inhuman methods of obtaining converts to Christianity are pretended to be justified by an explanation of that text on which the inquisition founds its authority,

thority, where the master of the family having gathered together some guests by making them come in willingly or by force, orders those to be cast into the fire who have not on a wedding garment.

In his thirtieth letter our author controverts the general opinion that luxury and licentiousness cause the ruin of states. He alleges in support of his doctrine, that two hundred years after Julius Cæsar the Roman empire was larger than under that dictator, and that the Gauls with their vigorous rusticity held out only ten years against legions commanded by men immersed in luxury and debauchery; but will it not be allowed that the Roman empire was more powerful, more dreaded, under Cæsar, than it was two hundred years after? and were not the legions which conquered Gaul some of the hardiest and best disciplined veterans in the world: on the other hand, let us turn our eyes to the present times, and see what havock the rude, uncivilized Russians are making amongst the luxurious, and therefore feeble, defenders of the Turkish power. If Venice be again sunk into obscurity, without being able to impute it to her luxury and corruption of manners; if Sweden cannot reproach her's with either of these assigned as general causes; those who declare luxury and corruption of manners to be destructive of the greatness of a state will not, we presume, pretend that no other cause can produce such an effect; it might as well be said that a bombardment will not deface or demolish a town, because Lisbon was defaced in 1755, yet cannot attribute its misfortune to that cause.

On the whole, we have met with entertainment in the perusal of these volumes, in spite of the little blemishes which occur here and there; we may expect more from the same hand, as the editor acquaints us he has materials enough to make several volumes like these two. We cannot indeed but smile at his apprehensions, that some ignorant and knavish scribbler may annex a continuation of his own to these small volumes, and throw on him the hatred and contempt due to his satire and licentiousness; that therefore he intreats the public to allow him before hand to protest, as spurious, against any other volumes which are not authenticated by him.

VIII. *Observations on Diseases incidental to Seamen.* By Lewis Rouppe, M. D. Translated from the Latin Edition printed at Leyden. 8vo. 6s. Carnan and Newbery.

THE life of soldiers and seamen corresponds in so many circumstances that there must of consequence be a great similitude between the general diseases of each. Both these classes

classes of men are frequently exposed to the most opposite intemperatures of the air; the scantiness of their bed-clothes renders them equally liable to the nocturnal colds; and a humidity of the couches on which they lie is likewise no less common to both. In point of diet, however, seamen for the most part labour under greater inconvenience than soldiers, which not only exposes them to the scurvy, so fatal on long voyages, but also conduces to increase the virulence of the other disorders to which they are subject.

From the general similarity above remarked, it follows that the observations which have been made on the diseases of the army, are almost equally applicable to those of seamen. But though this fact be granted, it ought not to be considered as any diminution of the value of the work before us. On the contrary, the industry of Dr. Roupe, so evident in these Observations, deserves to be highly applauded. His description of diseases is minute and accurate, his conjectures concerning their causes, are judicious and satisfactory; and his method of cure is founded upon the most rational principles.

The first part of the work treats of the disorders incident to seamen when at home. These are inflammatory fevers, catarrhs, the bastard peripneumony, swellings of the neck, and the epilepsy. This class of diseases, however, we think the author might have entirely omitted, as being different in nothing from those which are prevalent at land. The second part contains an account of the disorders observable at sea, which the author distinguishes into such as appear when the ship goes from a cold climate to a warm one, and *vice versa* from a warm to a cold. In the former case Dr. Roupe observes, that sailors generally keep free from disorders, unless the heat of the climate be very intense; and he farther remarks, that they are more healthy at sea, than in a port, or in a road. The truth of this last observation, however, he acknowledges not to be universal; it being sometimes found, that sailors have enjoyed a perfect state of health in port, or in a road, and yet after having been a short time at sea, the whole ship's crew have become sickly. As the knowledge of these phenomena is a matter of importance, the author endeavours to investigate their causes. He first enquires, why men are more healthy in warm climates and at sea, than in cold ones and in port, or in a road? He observes, that many of the disorders to which they are liable, arise from a stoppage of perspiration, and are, therefore, generally cured by the influence of warmer climates. Rains also being less frequent in the lower degrees of latitude, both the sailors and ships

ships are kept more dry ; and the cloaths and hammocks can be laid in the open air to sweeten. In these circumstances, and likewise in a greater inducement to cleanliness of person, he is of opinion, that warm climates have infinitely the advantage over cold ones in respect to the preservation of health. Concerning the author's second remark abovementioned, he thus proceeds.

‘ Sailors likewise are more healthy at sea than in any port whatsoever, and the farther the ship is from land, the better the sailors are ; though some people will tell us, that the men are always wonderfully refreshed, when they breathe a land air, or in that atmosphere which is near land ; it is for this reason that sailors have been said to be so unhealthy out in the ocean, because they could not breathe that same atmosphere which they do on shore ; which question I do not take upon me to decide, though I think that this opinion is by no means founded on firm principles, and that sailors are oftener prejudiced than refreshed by exhalations from the land ; for experience shews us, that they are equally, nay even more liable to disorders near shore than in the middle of the ocean, where they do not breathe such an atmosphere. It is true indeed, that when the men have been some time at sea, and come near the land, they are sometimes refreshed with very grateful aromatic smells ; but all shores do not furnish quite so agreeable an odour, but sometimes instead of it the most foetid unwholesome fogs, with different parts of putrid bodies lying about, and other filth which the tide throws on shore, by which the nature of the air must be greatly changed, and retains nothing in the least grateful. Now the case is totally different far out in the ocean, for there are seldom any fogs seen there, and if there should, they are by no means impregnated with foetid particles ; by which it appears, that the surface of the sea upon a given extent, does not exhale so much as the land, and if it does, that the greatest part, if not the whole of these exhalations, is watery. For it has been demonstrated, that the salts do not rise with the vapours from the sea beyond half a line, but fall back into the sea ; the watery particles are rendered weightier perhaps, and less apt to evaporate. For oftentimes when I have set out in vessels of the same size, an equal quantity of rain and sea water at one time in the sun, and another in the shade in a pair of scales, I have always observed, that in a given time, especially at the beginning, the rain water lost more, and the salt less of its weight ; but in four and twenty hours or more, it exhaled nearly the same quantity, and sooner, if it was exposed to the rays of the sun. I have observed too, that sea water in proportion

portion to the rain water exhaled less, and lost less of its weight under the torrid zone, than in our climate. Nils Valerius observed nearly the same thing, but with this difference in our experiments, that I did not keep the water a sufficient length of time, but that is of no consequence to the point in question. Vid. Act. Academ. Succ. an. 1746.

The opinion of Dr. Roupe relative to the salubrity of the air at sea, is supported by the observations of some writers of our own country, who have found that the ships which anchor near the shore, are frequently more unhealthy than those which lie at a greater distance.

After explaining the reasons, why sailors are more healthy at sea than in port, and why hot climates agree better with them than cold ones, he enquires into what cause it is owing, that this is not always the fact. This subject is considered at great length, and here the author discovers an intimate knowledge of the peculiarities of a sea-faring life. Dr. Roupe next treats of the disorders observable at sea, or during the voyage. These are divided into the rheumatism, scurvy, diarrhæa, and dysentery; in the account of which diseases, though it be evident that the author has had great experience, and that his practice is highly judicious, we meet with few observations which have not been made by former writers.

The third part of this work contains the disorders which generally occur in harbour; first, where the climate is cold; and next, where it is warm, or in summer or autumn. The disorders most incident in the former situation, besides those mentioned by the author in the beginning of the treatise, are intermitting, quotidian, and continual remitting fevers. Dr. Roupe observes, that the intermitting fevers on board of ship, are quotidian, double and single tertians, and that quartan fevers are seldom met with, or, if they sometimes appear, they are commonly produced by the primary ones, which have arisen from improper diet, and wrong treatment. On the whole of these subjects the author's remarks are judicious, and seem to be drawn from his own observation, though they have been mostly anticipated, either by Dr. Lind, or the writers on the diseases of the army, with which, as we formerly mentioned, the disorders of seamen, especially when in harbour, have a very considerable affinity. The author concludes his treatise with observations on the method of preserving the health of seamen, a subject which has likewise been copiously discussed by eminent physicians.

Had the diseases contained in this work not been accurately treated of by preceding writers, it would have possessed the merit of being of singular utility in the practice of physic. As

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Dr. Rouppe, however, has not implicitly adopted the authority of his predecessors, but delivered the result of his own experience, which appears to be no less faithful than extensive, his observations, though generally not new, must still be considered as a valuable addition to the fund of medical knowledge; and we pay no more than deserved applause to the author, when we pronounce this treatise to be, at least, one of the most comprehensive hitherto published on the diseases of seamen.

IX. *An authentic Narrative of the Russian Expedition against the Turks by Sea and Land.* 8vo. 3s. sewed. Hooper.

THE dedication of this Narrative to the earl of Effingham, who was a witness of almost every transaction which is here related, affords the strongest presumption that it contains a just representation of facts; but its authenticity is rendered still more unquestionable by the intrinsic evidence of truth: it is written with such precision and candour, as are incompatible with the genius of a partial and interested detail; and the author appears likewise to be animated with that ingenuous warmth which accompanies the faithful relation of public and important actions.

The Narrative commences with an account of the cause of the present war between the Russians and Turks, after which the author relates the progress of the divisions of the Russian fleet under the admirals Elphinston and Spiritdoff, to their arrival off the Morea in May 1770. When joined by count Orloff near Paros, the total of the Russian fleet consisted of nine ships of the line of battle, three frigates, three sloops, one transport. The total of the Turkish fleet was fourteen ships of the line of battle, two large frigates, and some smaller, three whole galleys, many half and quarter galleys, besides zebecs, &c.

On Sunday the 27th of May, admiral Elphinston, with his small division, discovered the enemy at the entrance of the gulph of Napoli di Romani, and immediately gave the signal for a general chase. The *Netromina*, the *Saratoff*, and the *Nadista* frigate came up with the enemy, whom they engaged for some time. The three Russian ships were now in a desperate situation, when the admiral, who had been detained by the wind failing, arriving to their assistance, the enemy was thrown into confusion, and sheered off for the harbour of Napoli di Romani. Admiral Elphinston pursued them down the gulph with all the sail possible, but the Turkish fleet reached the harbour, and dropt anchor under the protection of the

forts of Palameto and Bokaia. The justice due to the bravery of admiral Elphinston, induces us to lay before our readers the account of his gallant behaviour on this occasion.

At three in the afternoon the admiral pursued them into the harbour, followed by the Saratoff, the Netronmena, and the two frigates. We engaged the enemy, who were drawn up in the form of a crescent. Our admiral ranged a-breast the forts, gave them some shells, and poured a broadside into their vice admiral; he made one point of the crescent, then ranged along the others, and saluted them in like manner upon different tacks; in one of which, as he was endeavouring to engage their admiral on the point, his ship missed stays. He now ordered his anchor to be let go, with a spring on it, and brought his larboard side to bear on two of their largest ships; whose united fire he sustained and returned without intermission, for upwards of half an hour. The admiral was well seconded by his other ships, and the two frigates, who engaged in the line, were in expectation of seeing the enemy in a flame, our shells having set one of them on fire: but, happily for them, they soon extinguished it.

About six o'clock, the admiral cut his cable, set his sails, and stood a-cross the enemy, giving them a brisk fire, and then the squadron stood out of the harbour for fear of being becalmed in the night; which might have given them a great advantage, as they could then have employed all their zebees and gallies against us.

This was certainly a bold action; it shews what invincible courage can do, when animated with the love of glory, and a passionate desire to promote the service we are engaged in. The hazard, and the danger, to be sure were very great; but it is in opposing and rising above these considerations that we discern the hero. Whilst admiral Elphinston thus insulted and blocked up the enemy, he sent an officer express over land, to acquaint count Orloff, who was still at Navarina (with admiral Spiridoff) of their situation. He desired a speedy reinforcement of two more ships of the line, and the bomb-ketch, with which he did not in the least doubt of destroying the whole Turkish fleet.

It appears that the Turks, on discovering the great inferiority of the Russian squadron, began to recover from the panic into which they had been thrown by the furious attack of the admiral, and seemed resolved to quit the shelter of their ports. Admiral Elphinston observing their motions, determined to receive them at the mouth of the harbour, though no reinforcement had as yet arrived from count Orloff; but this heroic resolution was rendered abortive by the infamous

behaviour of the Russian commodore, who sent him word, 'that if he was resolved to lay-to, and would not make sail to join admiral Spiritdoff's squadron, he was determined to leave him.' This refusal of the commodore to obey the orders of a superior officer, we are informed, is justified by an extraordinary article in the Russian regulations of war, by which a captain is exempted from the obligations of following his commander against a superior force. But the resolutions of this brave officer were afterwards no less frustrated by the conduct of admiral Spiritdoff, than formerly by that of the commodore, if we are to credit the following narration.

'The Russians found their ships ready to take them on board: and when admiral Elphinston found it was admiral Spiritdoff who commanded the ships in the bay, he offered to put himself and squadron under his command, if he thought proper to pursue and attack the enemy. Admiral Spiritdoff declined, and desired admiral Elphinston would lead the whole; promising, at the same time, that whatever signals admiral Elphinston should make, he would repeat them, being furnished with admiral Elphinston's signal for that purpose.

'Thus no time was to be lost; but when we came to expect the fruits of admiral Elphinston's diligence and activity, and the signal for a general chase was made, Spiritdoff took no notice for five hours and a half, and his whole squadron remained under close reefed top-sails in a very light breeze, while we carried all the sail we could crowd.

'On the third, being Whitsunday, admiral Elphinston not thinking it prudent to out-run the other squadron too far, lay-to for them, and they joined him about four o'clock in the afternoon,

'Both squadrons being now in company, steered again directly for Napoli in quest of the Turkish fleet. We discovered them at ten the next morning, between the island of Ydra and the main land; upon which admiral Elphinston made the signal for a general chase, and repeated it three different times, but seeing that his signals were but little attended to by the other squadron, he sent a lieutenant on board admiral Spiritdoff, to acquaint him, that if he did not order his squadron to bear down on the enemy, it would be impossible for him to engage them that night.

'He still continued pursuing them with all the sail he could crowd, and at four in the afternoon came up with them. The Turkish fleet was formed in a line of battle, and began to fire on the Saratoff and Netronmena, which were our two headmost ships, and had their fire returned; but the distance was too great for either to do execution. Admiral Elphinston there-

therefore sent an order for them to desist from firing till they were nearer.

‘ At six the shells thrown by us reached the enemy, and filled them with terror and dismay. Soon after this the captain bashaw was towed away by his gallies a-head to the northward: another large ship and three small vessels, which we imagine had the treasure arising from the tribute of the Archipelago on board, got off with all the sail they could crowd; the rest followed as fast as possible.

‘ About seven we were becalmed. Our Squadron was a long way a-head: had we not been obliged to have waited so often for admiral Spiritdoff, both squadrons might have engaged the enemy at the same time, and we might now have been sharing the spoils of victory, as it was more than probable that we should have taken the greatest of their fleet, as they did not improve one advantage, and prepared for flight almost as soon as attacked.’

The success which in all probability would have attended the execution of admiral Elphinston’s plans, continued to be defeated even after the junction of count Orloff; and we cannot without indignation behold a brave and experienced officer nobly submitting to the orders of a superior commander, when an obstinate adherence to the dictates of his own maturer judgment might have been injuriously taxed with the imputation of pusillanimity. The following passage affords a striking instance both of admiral Elphinston’s bravery and abilities.

‘ At nine o’clock admiral Elphinston went on board count Orloff, to propose the method of attacking the enemy with the greatest probability of success; but found, to his great surprise, that it was already determined, that he should be in a line with the starboard tacks on board, that admiral Spiritdoff was now to have the honour to lead the van, that the count in commodore Greg’s division would follow in the centre, and that admiral Elphinston’s Squadron should bring up the rear. This method of attack did not appear to admiral Elphinston to promise all the success he could wish. He therefore proposed another, which he looked upon as more certain. The enemy being embayed on a lee shore, he proposed leading his own ship, to let go his anchor with a spring on his cable a-breast of the grand bashaw, and that his other two ships should anchor with springs on their cables, on the bow and quarter of the Turkish admiral’s second, and so to attack the rest of the fleet in the same advantageous manner. By this arrangement our nine line of battle ships would have been engaged against only five or six of the enemy, and the

rest of their numerous fleet would have been rendered useless; as they could neither come to the assistance of those ships engaged, nor attempt to get out of the situation they were in, without the greatest danger of running on shore.

The destruction of almost two hundred sail of Turkish vessels in the bay of Schesme, is one of the most memorable transactions recorded in naval history; and had that great event been suitably improved by attempting the passage of the Dardanelles, as advised by admiral Elphinston, it is uncertain whether the arms of Russia might not have triumphed over the capital of the Ottoman empire. Such an enterprize was, at least, so far from appearing impracticable, that it was deferred by count Orloff only upon the pretext that the day on which the victory was obtained must be kept as a thanksgiving, and the next likewise celebrated as the anniversary of the battle of Pultowa. These were reasons for procrastination which certainly ought never to have been urged amid the great exploits of war, when the unnecessary indulgence of superstition or festivity should give place to martial achievements.

The Narrative concludes with an account of the dismissal of admiral Elphinston from her imperial majesty's service, which we find to have been attended with some circumstances of very mean policy.

In our account of this Narrative, we have confined ourselves to such facts as serve to shew the conduct of the commanders. It contains, however, many other interesting particulars of the Russian expedition. But what chiefly attracts our attention, is the unmerited treatment of a brave and able admiral, who had discharged his duty with so much fidelity and honour, and whose measures, if carried into execution, might have raised the Russian power to a transcendent pitch of naval glory.

X. *The Apology of Benjamin Ben Mordecai to his Friends, for embracing Christianity; in seven letters to Elisha Levi, Merchant, of Amsterdam. With Notes and Illustrations, by the Author and the Editor. 4to. 3s. 6d. sewed. Wilkie.*

THERE is something in the air and manner, the style and learning of the writer of this tract, which convinces us: that he is not a Jew, but a Christian. His design, in assuming the character of a Jew, is perhaps to obviate the reflections which might be thrown upon him as a Christian, for the freedom of his enquiries; or probably to attract the attention of the Jews to the arguments which he produces
in

in favour of Christianity. However this may be, he is a person of liberal sentiments, extraordinary acuteness, and extensive erudition.

The scheme on which he proceeds is, first, to enquire who the person is whom the Christians call Christ; secondly, to shew, upon what grounds he is convinced that Jesus Christ is the Messiah, who was promised to the Jews: and, thirdly, to explain the Christian doctrine of redemption and salvation by Christ, agreeably to the Old and New Testament, the nature and attributes of God, and the common notions and principles of mankind.

Under the first head, he lays before his readers the chief of those different hypotheses, which have been invented by ingenious men among the Christians, in order to account for the person, actions, and character of Christ: some supposing him to be a mere man; others imagining that he is the self-existent Jehovah; others, that he is both; and others, that he is neither.

Dr. Waterland, and other modern writers, as this learned author observes, differ from one another, in many particulars of great moment, concerning the doctrine of the Trinity*; all of them, he says, from the most ancient fathers, and from the Nicene council, and especially from Athanasius: and yet

* Nothing surely can be more discordant, than the schemes proposed by modern divines for the explication of this mystery. Some saying, with the learned Dr. Sherlock, that the Three Persons are three minds. Others, with Dr. South, and the Oxford decree, condemning this as tritheism. Some resembling the Three Persons to the soul and its two faculties, the understanding and the will, as the ingenious Mr. Nye. Some, with the schoolmen, saying the Father begot the Son by an act of the mind, and the Holy Ghost by an act of his love. Some allowing a subordination of the Son and Holy Spirit to the Father, as the right reverend bishop Bull. Others stiffly denying it, as Dr. John Edwards. Some asserting an internal generation and spiration of the Son and Holy Ghost, and an *εναρξωμεναι* of the Three Persons. Others exploding this as unintelligible. Some making the Son and Holy Ghost receive their being by the communication of the individual essence of the Father to them. Some, with Dr. Cudworth, saying, that the doctrine of the church asserted only the same specific essence. Others condemning the first as a contradiction, and the second as tritheism, and rather saying that they received their being by an act of his paternal power. Some allowing the Son and Holy Ghost to have all the essential attributes of the Father: which seems best to accord with the declaration of our liturgy on Trinity Sunday: "that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality." Others denying this, as conceiving they cannot have self-existence and independency.

See an ingenious tract intitled, *A Dissuasive from Enquiring into the Doctrine of the Trinity*, 1719.

affect one and all, to defend their notions under the authority of his name.

' The Nicene Fathers supposed the Three Persons in the Trinity to be joined together inseparably; as the sun and its light, the fountain and its river, the tree and its branches: to which was added an *emperichorefis*. Cyril and others, on the contrary, believed the three Persons to be separate and distinct Beings; but each of himself to be God and Lord: as Thomas, John, and William, are three separate and distinct men. The Lateran council, contrary to both of these opinions, maintained a singularity of substance in the Three Persons; viz. that there was but one and the same singular substance to them all. These, as I observed, were all reckoned orthodox at different times; and a fourth hypothesis can hardly be conceived. So the Pseudo-Athanasians, that they might be sure to be in the right somewhere, maintain them all together; though absolutely contradictory to one another: and the last of them is particularly condemned by Athanasius himself; as being the doctrine of Sabellius.

' This system I shall the more thoroughly examine, because it is looked upon by many to be the standard of orthodoxy; and includes in it the great objection to Christianity, which was made to St. Augustine by Volusianus, "*utrum Dominus & Rector Mundi inter Corpusculum vagientis Infantiae latet; cui parva putatur Universitas*:" whether the supreme governor of the world was shut up in the child Jesus; of which Dr. Meric Casaubon says, in his opinion it contains an objection against Christianity, the most considerable in point of credibility that ever was or can be made; and which hath kept more people from embracing the Christian faith, than any other that he knew of; whereof many instances might be given. (*Of Credulity and Incredibility*, p. 118.) And I may add; it is at present the chief cause of Deism in this country, by rendering the Christian Scriptures utterly unintelligible; and must be the most insurmountable obstacle to the conversion both of the Jews and Mahometans; as indeed it had long been to myself.

' These Pseudo-Athanasians, as far as I can understand them, seem to maintain—

' 1. That the Logos, or Word of God; and that God, with whom he was in the beginning, and whose Son he is; and the Holy Spirit, who proceeds from them both; are, each of them singly, the One Supreme God: [whole and entire; though some deny this:] and yet the Three all together are the same Supreme God.

' 2. They hold; that the same One Supreme God, who is infinite, and consequently incapable of local motion, came down from Heaven. He, that is immutable, quitted the form of God, and took upon him the form of a servant, and was made man, i. e. he was joined to a Soul and Body; but it was neither the Father nor the Holy Spirit, that was joined to man; but only the Son: notwithstanding which, the Father, Son and Holy Ghost are inseparably united; so that the Substance of the Son may be justly called the Father's Substance, being *una summa res*.

' 3. They assert; that the divine and human Nature, thus joined together, is Christ; and that Christ suffered for mankind, and yet it was not both the divine and human Nature [or, as the Athanasian Creed expresses it, "God and Man which is one Christ"]

Christ^m] that suffered, but only the human Nature; the divine Nature, which came down from Heaven, being the Substance of the impassible self-existent Being; and consequently incapable of suffering. Notwithstanding which, it was the Supreme God that suffered; and the Blood of Christ was the Blood of the Supreme God: "Supreme in the strictest sense, God in the same sense, and in as high a sense as the Father himself;" and received its worth from being the Blood of God: and thereby made satisfaction, to the same God, for the sins of the whole world: which it could not have done, had it only been the Blood of Man, and not the Blood of God. Notwithstanding which, the Deity suffered not at all; being impassible. All these insurmountable difficulties they run into, in order to support a notion for which they have no proof; viz. That it is impossible for God himself to create a Being, with power to create inferior Beings; or to give him such power afterwards: or to command a Being, who is not the Supreme God of the Universe, to be worshipped, to the glory of the Supreme God, by those over whom he hath made him Lord and King. Because, say they, it would be idolatry. Thus the Pseudo-Athanasians, as well as the other sects, have taken up their tenets out of a good design; and run into their errors, in order to avoid what they think more derogatory from the honour of God than the principles they profess.

These opinions, taken altogether, are not properly a single heresy; but a complication of heresies and contradictions: by means of which the Pseudo-Athanasians answer the objections which are brought against them, sometimes as Tritheists, sometimes as Sabellians, sometimes as Socinians, &c.

When it is objected to them; that, if Christ be the Supreme God, he is not capable of suffering; and that, to suppose the Supreme God to suffer, is the heresy of Sabellius and the Patripassians; they answer, that he suffered in his human nature only; and the divine nature did not suffer at all: which is the same thing as to say in other words, that it was only a Man, or the Man Jesus, that suffered; which is the heresy of Socinus and Cerinthus.

On the other hand, if it be objected; that, to suppose it to be a mere man that suffered, is the doctrine of Socinus and Cerinthus; they answer, that the Person who suffered was not a mere man, but the Second Person of the Trinity; and consequently, the Supreme God; which is the heresy of Sabellius, and a direct contradiction to the former answer: for, if the Human Nature only suffered, the Second Person of the Trinity did not suffer; for the Human nature is not the Second Person of the Trinity, but the Divine nature.

If it be farther objected; that it is tritheism, to believe Three Persons to be each of them Supreme God; they answer, as the Sabellians do, that they are all together but one God. And, on the other hand, if it be objected; that it is Sabellianism, to believe the Father, Son, and Holy Ghost, to be all together but One God, for as much as such a notion destroys the Personality of the Son and Holy Ghost; they answer, "they believe the Father, Son, and Holy Ghost, are three distinct Persons, and each of them by himself Supreme God;" which is tritheism. And if they be pressed with this objection, that the belief of Three distinct Persons, each of them Supreme God, is tritheism; they answer, that these Three Persons, who are each of them separately Supreme

preme God, are all together but One God; which is either direct Sabellianism, in supposing the Father, Son, and Holy Ghost, to be but One Person; or else a contradiction in terms, in allowing Three Persons, to be each of them a Supreme God, and yet all together but one Supreme God.

‘ Thus they absolve themselves from one heresy; by professing another, which is quite opposite to it; and holding two or more doctrines at the same time, which are absolutely contradictory to each other. And therefore it is no wonder; if they differ as much among themselves, as they do from their adversaries.’

The author proceeds to shew, that these doctrines, in their consequences, strike at the very fundamental principles of all natural and revealed religion. He then proposes the opinion of Apollinaris, bishop of Laodicea, as the most intelligible and satisfactory: viz. that the Logos, or divine person which descended from heaven, supplied the place of a soul in Christ.

‘ Notwithstanding the pains which were taken [in the fourth century] to discourage this doctrine, it appeared again, says this writer, in different shapes in the Christian church, in the doctrine of the Monothelites; who held, that Christ had only one Will; which, without doubt, is sufficient for one Person. And in the Jewish church the same notion appeared among the cabalistic Jews, who looked upon the angel Metatron, who they say instructed Moses, to be the soul of the Messiah: see Allix, 456. And this angel they supposed to be the angel of the covenant, or the angel of God, or the visible Jehovah; who appeared to the patriarchs in a human form.’

But lest this notion should be looked upon as a modern scheme, the author shews, that it is the doctrine of the New Testament and the original faith of the first fathers of the church; and that, in their days, the notion of two persons in Christ, or, which is the same thing, two natures, the one passible, the other impassible was heretical.

The author concludes his letter with observing, that the doctrine of the gospel relative to Jesus Christ is rational and consistent; that Scripture, and not the artificial divinity of the schools, is the rule of faith; and that the apostacy and wickedness of Christians is no objection to Christianity.

XI. *Letters concerning the present State of England.* 8vo. 5s. boards. Almon.

THE greatest part of these Letters is employed on political subjects, which are treated in an argumentative manner. In the first Letter, the author considers the influence of the crown in the British constitution; and he is opinion, however the three estates of the kingdom may appear to be equally balanced, and to check the encroachments of each other on public liberty, yet that the power of the whole legislature is enhanced

enhanced by the influence of the crown. This reasoning is plausible in theory, but we hope the time is far distant when it shall be confirmed by experience; and if such an event should ever happen, it will be the consequence not so much of any dangerous prerogative in the crown, as of the general corruption of the people.

In the second letter, the author directs his attention to the English nobility, whom he considers as devoted auxiliaries to the aggrandisement of the royal authority. He adopts the common remark, that, from the great increase of the peerage, the balance of property in the kingdom is inclining strongly to the lords; and affirms, that there are not more than five capital estates in the nation at present among the commons. This letter contains several severe strictures on the qualifications of those who in modern times are raised to the rank of nobility.

That our readers may be enabled to form some judgment of this performance, we shall lay before them a part of the Letter on Patriotism, the conclusion of which is, we hope, too injurious to the legislature to admit of being inserted in our Review.

• Of Patriotism.

• What is the spirit of modern patriotism? I can form no idea of such a virtue exerting itself in the British constitution; all the explanations, harangues, and flights of imagination, which have been jumbled together to form that imaginary monster of perfection called a Patriot, are but an unintelligible jargon. They are Grecian and Roman ideas in an English dress: patriots rise up like mushrooms; we have always the patriot of the day like the favourite player; first to clap for a fool, and then to hiss for a knave. It is the nature of our government to produce these heroes of politics; the occasion produces the character; a pretence to the famed virtue is the road to corruption; and marks a man, as one who wants only a bidder that will rise to his price.

• If we reflect on the history of the men, who in this country have made a figure in the character of patriots, we shall be convinced, that they made the pretence of the virtue a mere ladder to mount high in office and wealth: a mere mask to their ambition.

• The patriotism of the antients had even a military, a savage fierceness in it; which seemed essential to its being. Indeed it is a virtue which required a wild and daring cast of thought, generally measuring the welfare of the state, not against a cold, temperate, resistance of temptation; a moderation of sentiment; or the dictates of philosophic reflections; but

but against life itself; friends, kindred, family, all were to be sacrificed at the shrine of their country: patriotism and death were ever hand in hand; it was a ferocity in the mind nearly allied to a degree of fury; nothing calm, or temperate. The man was hurried away by the impulse of a violent passion; rather than urged by the calls of reason; hence arose an enthusiasm, which sometimes broke into the noblest actions, and the most exalted sentiments; but as to modern times, and our own country in particular, the constitution of the government destroys the very idea of a patriot. The regularity of all the movements of the state, the nature of the modern art of war, and the universal power of law, has brought every thing to such a standard, that we can have no idea of patriotism: what are to be the rules to judge it? What are the signs by which to know it? The mob will ever have their patriot; but sure the better part of mankind should understand their constitution better, than to suppose every man who opposes the court a patriot! The true patriot, if the term is allowed to express an uncertain idea, must in such a government as ours often be in power—sometimes with the court—sometimes against it—but our patriots always lose their characters when in office, whatever the motive, and can never regain it but by violent opposition.

‘ In short, there is so much nonsense and contradiction in the character of patriots in this kingdom, that the moment any one makes pretences to the virtue, he should on all hands be treated either as a visionary fool, or a designing knave.

‘ The men amongst us who have at different times flourished in this harlequin’s frock, have ever been railers at men rather than measures. If you will fix an idea to the word Patriot, and adapt it to this country, you ought to describe a man in parliament who looks at measures alone, totally forgetting who are the conductors; and who in all his conduct, both in and out of place, adheres steadily to certain plans, which he thinks favourable to the happiness and liberty of the people. In an age wherein the influence of the crown is too great, and threatens to overturn the constitution, he will not enter into any measures that can add to that influence by the same means that created it. Debts and taxes laid the foundation; throwing into the scale of the crown a weight unthought of at the Revolution; adding to the debt is increasing taxes, and all the train of their consequences, which are already grown too formidable to liberty. If such a man therefore could exist as a modern patriot in cold blood, he would see the necessity of adhering to a plan of preventing a further acquisition of riches in the crown, by raising fresh taxes to pay the interest of new debts.’

Among

Among the political subjects discussed in these Letters, the most interesting are, of the national debt, the public revenues, population, and the balance of trade, which are in general judicious, and treated with perspicuity, though deficient in elegance and correctness of style.

In the concluding Letter, the author presents us with a catalogue of the most celebrated writers of the present age, with remarks on their works. This is the most superficial and inaccurate part of the volume; in which there are not only numerous omissions, but the characters given in such a manner as would reflect dishonour on the meanest inhabitant of Grubstreet.

XII. *The History of England, from the earliest Times to the Death of George II. By Dr. Goldsmith. Four Vols. 8vo. 1l. 1s. boards. Davies.*

IT appears from the preface, that this work was undertaken by Dr. Goldsmith in consequence of a pretty general opinion that an abridgement of the English history was still much wanted by the public. We not only concur in this sentiment, but likewise in the judgment of those persons who considered the author of the Roman History as eminently qualified for such a task. It is the fate of abridgements, however, though executed by men of acknowledged abilities, to be liable to various objections. Notwithstanding the work, upon the whole, may be equally remote from the extremes either of prolixity or brevity, it is almost impossible to avoid both these defects in relating particular transactions; and though the work should be conducted by the most judicious rules of proportion, it never can be rendered entirely conformable to the standard of every taste. But granting this difficulty to be happily surmounted, such an author may still be injuriously censured for faults which are properly not his own. It is professedly his province to follow the authority of such writers as have treated copiously of the subject, and whom he has chosen for his guides. He would act inconsistently with his plan should he either enter into the minute detail of unimportant facts, or even investigate the original sources of that historical information with which he presents us. When these reasons are maturely considered, it would be equally unjust and uncandid to expect from the author of an abridgement the same precision which we have a right to claim from such writers as are not circumscribed; and when, upon this principle, we examine the History now before us, we must acknowledge, that for the execution of it in general the author

is entitled to the approbation of every competent and unbiassed judge.

It would have been incompatible with the design of this work, for the historian to have entered upon a minute enquiry into the state of Britain before the invasion of the Romans; and he has therefore very properly confined himself to a cursory detail of the particulars of that obscure period; which, however interesting it may appear to those who delight in the contemplation of fabulous or unauthenticated transactions, a more full account of it would certainly afford but very unsatisfactory information. The author, besides, is by no means singular in this omission, for the most copious writers of the English history have generally, and with good reason, considered the events of those remote ages as veiled in impenetrable darkness. The history even of the Saxons, who lived in a later period, is far from being clearly ascertained; and it is not till after the demolition of the heptarchy that the annals of England are divested of great obscurity and confusion. Through the whole narration, both previous and posterior to that æra, Dr. Goldsmith has seldom omitted any important transaction, nor precipitately adopted any opinion that has not an apparent foundation in fact. We do not hesitate even to admit his representation of the ancient nobility of England as petty tyrants, to be just in a limited degree. The vassals of the barons under the feudal system were actuated by a spirit of servitude that greatly suppressed the generous ardour arising from the conception of a constitutional liberty inherent in the people; and however the tyranny of the nobles may appear to have been impolitic, and incompatible with their own security, yet such a fact is too clearly evinced from the history of many aristocratical governments, to be regarded as a solecism.

As a specimen of this History we shall lay before our readers the conclusion of the reign of Elizabeth.

‘ The remaining events of this reign are not considerable enough to come into a picture, already crowded with great ones. With the death of her favourite Essex, all Elizabeth’s pleasures seemed to expire; she afterwards went through the business of the state merely from habit, but her satisfactions were no more. She had fallen into a profound melancholy, which all the advantages of her high fortune, all the glories of her prosperous reign, were unable to remove. She had now found out the falsehood of the countess of Nottingham; who, on her death-bed, sent for the queen, and informed her of the fatal circumstance of the ring, which she had neglected to deliver. This information only served to awaken all that passion which the queen had vainly endeavoured to suppress.

press. She shook the dying countess in her bed, crying out, "That God might pardon her, but she never would." She then broke from her, and resigned herself to the dictates of her fixed despair. She refused food and sustenance; she continued silent, and gloomy; sighs, and groans, were the only vent she gave to her despondence; and she lay for ten days and nights upon the carpet, leaning on cushions, which her maids brought her. Perhaps the faculties of her mind were impaired by long and violent exercise; perhaps she reflected with remorse on some past actions of her life, or perceived, but too strongly, the decays of nature, and the approach of her dissolution. She saw her courtiers remitting their assiduity to her, in order to pay their court to James, the apparent successor. Such a concurrence of causes was more than sufficient to destroy the remains of her constitution; and her end was now visibly seen to approach. Feeling a perpetual heat in her stomach, attended with an unquenchable thirst, she drank without ceasing, but refused the assistance of her physicians. Her distemper gaining ground, Cecil, and the lord admiral, desired to know her sentiments with regard to the succession. To this she replied, that as the crown of England had always been held by kings, it ought not to devolve upon any inferior character, but upon her immediate heir the king of Scotland. Being then advised by the archbishop of Canterbury to fix her thoughts upon God, she replied, that her thoughts did not in the least wander from him. Her voice soon after left her; she fell into a lethargic slumber, which continued some hours, and she expired gently without a groan, in the seventieth year of her age, and the forty-fifth of her reign. Her character differed with her circumstances: in the beginning, she was moderate and humble; towards the end of her reign, haughty and severe. But ever prudent, active, and discerning, she procured for her subjects that happiness, which was not entirely felt by those about her. She was indebted to her good fortune, that her ministers were excellent; but it was owing to her indiscretion that the favourites, who were more immediately chosen by herself, were unworthy. Though she was possessed of excellent sense, yet she never had the discernment to discover that she wanted beauty; and to flatter her charms at the age of sixty-five, was the surest road to her favour and esteem.

* But whatever were her personal defects as a queen, she is to be ever remembered by the English with gratitude. It is true, indeed, that she carried her prerogative in parliament to its highest pitch; so that it was tacitly allowed in that assembly, that she was above all law, and could make and unmake them at her pleasure; yet still she was so wise and good,

good, as seldom to exert that power which she claimed, and to enforce few acts of her prerogative, which were not for the benefit of the people. It is true, in like manner, that the English during her reign were put in possession of no new, or splendid acquisitions; but commerce was daily growing up among them, and the people began to find that the theatre of their truest conquests was to be on the bosom of the ocean. A nation which hitherto had been the object of every invasion, and a prey to every plunderer, now asserted its strength in turn, and became terrible to its invaders. The successful voyages of the Spaniards and Portuguese, began to excite their emulation; and they fitted out several expeditions for discovering a shorter passage to the East-Indies. The famous Sir Walter Raleigh, without any assistance from government, colonized New England, while internal commerce was making equal improvements; and many Flemings, persecuted in their native country, found, together with their arts and industry, an easy asylum in England. Thus the whole island seemed as if roused from her long habits of barbarity; arts, commerce, and legislation began to acquire new strength every day; and such was the state of learning at that time, that some fix that period as the Augustan age of England. Sir Walter Raleigh, and Hooker, are considered as among the first improvers of our language. Spenser and Shakespeare are too well known, as poets, to be praised here; but of all mankind, Francis Bacon, lord Verulam, who flourished in this reign, deserves, as a philosopher, the highest applause; his style is copious and correct, and his wit is only surpassed by his learning and penetration. If we look through history, and consider the rise of kingdoms, we shall scarce find an instance of a people, becoming, in so short a time, wise, powerful, and happy. Liberty, it is true, still continued to fluctuate; Elizabeth knew her own power, and stretched it to the very verge of despotism; but now that commerce was introduced, liberty soon after followed; for there never was a nation perfectly commercial, that submitted long to slavery.

It is a common observation that the productions of men of genius are more exposed to censure than those of inferior writers, and this seems to be in a particular manner the fate of the work before us. From inaccuracies it is not entirely exempted, but in the essential points of history we seldom find it liable to unprejudiced and just animadversion. The narration is supported with propriety of sentiment, and an uniform dignity of style; and we know not any work in which the English history is so usefully, so elegantly, and agreeably epitomised.

FOREIGN

FOREIGN ARTICLES.

XIII. *Histoire naturelle des Oiseaux. Tome second. A Paris, 4to.*
The Natural History of Birds. Tome. II.

THE ingenious and indefatigable count Buffon goes on with unremitted ardour in giving to the public his Natural History of Birds. We have no reason to alter our opinion of this author*; he writes with an elegance peculiar to himself and many of his countrymen; he displays a great deal of learning, in the quotation of such ornithologists as have written before him, but at the same time his decisions are often so partial, his discussions so superficial, and his criticism so bold and so unfair, that it becomes more and more necessary to point out his gross mistakes.

The class comprehended by Linnaeus under the name of Gallinæ, together with the genus of Pigeons, is the subject treated of by M. de Buffon in this second volume. It is decorated with twenty-seven plates, the greatest part of which have no merit at all; some of them are very bad, and a few only can be said to be well executed: the cock, the guinea hen, the peacock, the crow-pigeon, and the peacock or fan-tail pigeon, are instances of remarkably bad engravings and drawings; and the only pieces that have any merit are done by Guttenberg, a German artist, to which may be referred the turkey and the pigeon nonain; all the rest are below mediocrity†.

Our author begins with the bustard and its species; he then gives an account of the cock, and its varieties; the turkey and guinea fowl follow; the next in order are the birds of the grouse-tribe; after which the peacock, and its varieties, are described; the pheasant tribe comes next; the partridge tribe, and the quails are then spoken of; and, lastly, the pigeons, with all their varieties and species, are mentioned: this is the order observed by Mr. de Buffon.

Now we come to the detail: and here must say, that we find it necessary to take notice of the misnomers and harsh criticisms of our author; it is with great reluctance, that we engage in this tedious task; but Mr. de Buffon, is so positive in many assertions, in other instances he is so severe against his fellow ornithologists, and upon the whole, he is so bold and unfair a critic, that we cannot avoid vindicating some authors, and detecting the mistakes of a writer, who never pardons any in others, and often reprehends them without the least reason, and with great acrimony.

* See Critical Review, Vol. XXXII. p. 209—215.

† In a book of ornithology, it is highly improper to represent such birds, as are well known to every body, viz. the turkey, the cock, and all the many varieties of pigeons: plates representing foreign birds, would certainly have been infinitely more useful.

The bustard is called by some ancient German writers Trappgans, and not as Mr. de Buffon spells it Trapp-ganz. Here our author not contented with being a naturalist, sets up for an etymologist. Trappen, he says, signifies, to walk; 'and use had attached to its derivata an accessory idea of slowness; the word Trapp may therefore be very well applied to the bustard, which, when not pursued, walks slowly and heavily'. After this fine prefatory remark, the author proceeds to the word Ganz, 'which, he says, is susceptible of equivocation; perhaps it should be spelt with a final z, as it is done here; and then it signifies Much, in the superlative; whereas when it is spelt with an s, Gans, it signifies a Goose.' Here ends this etymological nonsense of the ingenious Mr. de Buffon, for such it is; because not Ganz, but Gantz, signifies Whole, and not Much, in the German language; and that too in the positive, but by no means in the superlative.

Trappgans, signifies a bird that is walking stately, and which from its size is compared to a goose; and this is actually true, for the size of the body of the bustard comes nearest to the goose, among our domestic birds, to which we are used to compare unknown birds; and when the cock bustard makes love, it struts and walks as stately as a turkey. With such critical trifling discussions our author fills very near three pages. Had M. de Buffon found them in any other ornithologist, it would have furnished him with a handle for new criticisms; and here he is not aware how unbecoming it is in him, to fill so many pages with falsehoods and nonsense.

Parcius ista viris tamen objicienda memento.

Page 47. M. de Buffon says, the smaller bustard is not to be met with in Poland; for, adds he, M. Klein saw but one at Dantzick, which came from the menagerie of the margrave of Bareith. The account of Mr. Klein, is widely different from that of M. de Buffon. Klein says, in his History or Birds, p. 18. 'In the year 1737, a female small bustard was shot, and brought to me, which I had drawn on account of its beauty. Its flesh was more savoury, than that of the moor-cock. It was near its time of incubation, and had two eggs in its belly, which were very delicate.' In the note is a reference to the Aviarium Bareithanum, to which is added, by way of explanation, 'This aviary is a large collection of birds and drawings, done at the expence, and under the direction of M. Klein; which, together with M. Klein's whole cabinet, became the property of the margrave of Bareith.' How can M. de Buffon assert, that Klein saw but one small bustard, that came from the margrave of Bareith's aviary? Is it becoming such a writer as M. de Buffon to propagate falsehoods; but he allows himself every thing in defence of a favourite opinion: here it is to secure to France the sole possession of the Otis Tetrax, Linn. or the small bustard. He quotes Klein for Poland, Mr. Edwards for England, and

and Ray for Italy; each of which writers, saw one bird in the abovementioned countries; and with an exulting and victorious air he adds, 'Thus then Poland, Sweden, Great Britain, Germany, Swisserland, and Italy, must be excepted from the European countries wherein the small bustard is to be met with: and what shews that these exceptions are still too much limited, and that France is the only proper climate, and the only native country for this bird, is, that the French naturalists are the only persons that know it best, and they alone speak of it from their own observation; and that all the rest, except M. Klein, who saw but one, mention it only from Belon.' How could, Mr de Buffon forget that he quoted Edwards as a man who saw one; drew, engraved, and described it? How could he overlook our ingenious countryman Ray, who says, p. 59, '*Mutinæ Italiæ in foro venalem vidimus, & descripsimus?*' Such is the manner in which the count appropriates to France exclusively the imaginary honour of having this bird. All that M. de Buffon says, proves at most the bird to be scarce in these countries, but by no means that it is quite a stranger to them.

Page 48. we find the following observation. 'The authors of the British Zoology, who made a vow to describe no other animals but British ones, or at least brought forth in Britain, would have looked upon it as a breach of their vow, should they have described a small bustard, though killed in Cornwall; but they considered it as a strayed bird, and a stranger in Great Britain. And indeed it is one to such a degree, that a specimen of this species, having been presented to the Royal Society, none of the members present that day knew it, and they were obliged to refer to Mr. Edwards in order to know what it was.'

This paragraph is composed of so many glaring inconsistencies, that we cannot let it pass unnoticed. M. de Buffon always considers the British Zoology as written by many authors, though it is notorious that Mr. Pennant is sole author of that ingenious performance. The French count seems to bear a grudge to our countryman, and never lets slip an opportunity of criticising our naturalist. Here he finds fault with him for confining himself to his plan, and not describing a bird which he really thinks to be a transmarine and strayed one. In this fit of envy, the Royal Society comes in his way, and he cannot help attacking this whole learned body: none of the members present at the meeting knew the bird; this is a great fault! They must have recourse to Mr. Edwards; this we believe, he would fain construe into an unpardonable ignorance of the whole Royal Society, but it proves rather that of the good count.

The Royal Society consists of noblemen, some of whom are at the head of administration, of gentlemen of fortune, of learned men of all professions, of merchants, and of artists; none are excluded, who are ingenious and have any claim to learning and eminence in any branch of mathematics, natural phi-

losophy, natural history, &c. The members are very numerous; by their contributions they print their Transactions, and defray all their expences, which their existence as a body incorporated must incur. Many members live in the country, and are only present at the meetings of the society when they come to town; others are engaged in business, which hinders them from constant attendance; in short, every member attends the meetings of the society as he is prompted by inclination, or not prevented by other avocations; for none are compelled, or get any reward for their attendance, as is the case with the French academicians: it may therefore easily happen, that among a great number present, there may be good natural philosophers, profound mathematicians, eminent physicians, ingenious men in the mechanical arts, though none of them have made natural history their peculiar study; they consequently refer things relative to that science to such of the society as are conversant with it. Mr. Edwards is himself a member; no wonder therefore, that they wished to see the bird drawn and described by this able ornithologist.

Page 323, 324. Mr. de Buffon communicates to us a very important article of intelligence in natural history. 'However, says he, the greatest part of naturalists agree in looking upon Norway, and the other northern countries, as the native climate of the white peacock; and it seems that it is there found in a wild state; yet it migrates during winter into Germany, where it is commonly taken in that season.'

Spectatum admissi risum teneatis amici!

White peacocks in Norway, and the north of Germany! but we observe this story is not without a witness, for Frisch and Willughby, are quoted as vouchers of this glaring absurdity.

We have good authority for averring, that in Norway, and at Berlin, where Frisch lived, peacocks are upon the whole not very common, and kept only by people of quality as a foreign bird; and a white bird of that species is still a greater rarity: we venture therefore to affirm that Frisch never said any thing, which the French ornithologist could construe in favour of his opinion, though we had no opportunity of comparing the passage; and we believe this quotation is as ill-founded as that of Willughby*, for we have examined the latter, and found no such thing is expressed, as M. de Buffon quotes it for †.

Page 391. M. de Buffon very justly finds fault with Barere's barbarous Latin, who calls a bird *Phasianus niger, aburus, viridi rostro*: he means by *Aburus*, without a tail: but our French count's correction is not a jot better, by supposing he

* We cannot help observing that it is very strange, M. de Buffon cannot read or spell, for as often as he quoted our English ornithologist Willughby, he constantly spells his name Willulghby.

† Willughby's Ornithology, p. 159. 'It sometimes varies in colour, being found white especially in northern countries.'

might have said Abrutus, which as well as Erutus might signify, the tail to be plucked out, or chopped off; for both are wrong, and the Latin writers would say Cauda evulsa in the first case, and Truncata in the second. It would be prudent in the count not to meddle with criticism in Latin: he may shine in his own language, and this is the sphere to which he should confine himself; Latin, Greek, and German, are above his capacity. In regard to Greek, we observe the count wisely quotes Aristotle, and other classics, constantly in Latin, which he seems to think he understands better; though he rather unhappily translates, page 515, Columba galeata, le pigeon cuirassé.

Page. 449. The author asserts, that the Portuguese call the partridge Codornix; we consulted a friend who is a Portuguese, and a polite writer in his language, but he assured us, this is the name of the Quail in Portuguese, and Perdiz, is that of the Partridge.

These few specimens will sufficiently shew with what assurance this naturalist pretends to understand so many languages, whereas he knows none but his own: and how little his criticisms and quotations are to be depended upon: what opinion should therefore be formed of his veracity, the first and most necessary quality in a historian, we leave to the judgment of our readers.

XIV. *Histoire de l'Academie Royale des Inscriptions & Belles Lettres, avec les Memoires de Litterature, tirés des Registres de cette Academie, depuis l'Année 1764 jusques & compris l'Année 1766. Tome XXXIV. Paris. 4to. Elmsley.*

THE present work has always been in high repute in the republic of letters, especially among those who have made the classics and antiquities their study; and has greatly contributed towards illustrating many obscure points of literature; but at the same time it must be confessed, that it does not deserve to be considered as the most complete collection for the belles lettres: it may be called, with greater propriety, a repository for the various opinions of the learned on objects relative to classical learning, antiquities, and literature in general. Some of the memoirs are really instructive and accurate; others are imperfect essays; and yet others are not so much calculated for the illustration of the subjects they are written on, as to give us an idea of the whims and strange opinions of their respective authors; and, if thus considered, the whole will no doubt be of some use, but not as a complete collection for the belles lettres, an expression which a Frenchman, with great improbability, has lately been pleased to put into the mouth of Dr. Barton.

The present 34th volume of the History and Memoirs of the Academy of Belles Lettres begins a new decade, the 11th, 22d, and 33d volumes being an index, each of them, to the ten preceding volumes. The History of the Academy in this volume contains the prize questions for the years 1764, 1765, and 1766, and a list of the members elected in the room of those deceased,

Next appear abstracts of several short memoirs, viz.—1. Remarks on some passages of Xenophon's *Cyropædia*, by Mr. Bejot.—2. Concerning the garments of the statues of the divinities among the Greeks and Romans, and the ablutions both of the statues and their garments, which count Caylus represents as very necessary, after the frequent, and often infectious, vapours of blood, burnt sacrifices, and incense, which communicated to them not only a loathsome smell, but covered them with smoke and filth.—3. Count Caylus's observations on a Minerva, of variegated marble, found in Rome.—4, 5, 6, 7. Mr. le Beau's observations on Lucian's *Golden Ass*; on the same fable written by Apuleius; on the romance known under the name of *Babylonica*, of which Photius gives an abstract; and, lastly, on the several writers from whom Parthenius compiled his *Ætiorica*.—8. Burigny's memoir on the ancient history of the East Indies.—9. From the same, remarks on a passage of Plautus, relative to the history of Sicily.—10. From the same author, memoir on M. Valerius Messala, the friend of Augustus.—11. From the same, remarks on the respect of the Romans for their religion; and how far they extended religious tolerance.—12. D'Anville's observations on the true extent and figure of the *Lacus Asphaltites*, or Dead Sea, in Judea.—13. Burigny's reflections on the necessity of quotations in literary productions, and on the manner in which the ancients introduced their quotations.—14. Baron Zur Lauben's memoir on Marius, bishop of Avranches, who is the first writer of the *Francic History*.—15. Dupuy's remarks on two late French translations of Virgil.—16. Baron Zur Lauben's criticism on the abbé de Foy's *Notice des Diplomes*.

Next to these abstracts are the lives of count d'Argenson, count Caylus, and abbé Garnier, three deceased members of the academy.

The larger papers of the academicians are next in order.

I. The celebrated Mr. de Guigne's Essay on the Method of reading and understanding the Egyptian hieroglyphical Characters.—If no better or more certain rules are ever discovered for reading the Egyptian hieroglyphical characters, extant on the ancient monuments, than this of M. de Guigne, there are very little hopes of decyphering these mysterious characters; and we would rather continue in our ignorance than employ the method pointed out by this gentleman, by following which, a man with a lively fancy and some antiquarian and historical learning, might find the Lord knows what on the Egyptian monuments. There are so many inconsistencies in the whole context of this Memoir, that it would intrude too much on the time and patience of our readers to enter into a minute detail of them.

II.—IV. and VI.—IX. are seven Memoirs on the ancient Phœnicians, written by abbé Mignot.

II. In the first he answers the objections made against the authenticity of the fragments of Sanchoniathon. III. The

III. The object of the second is the origin of the Phœnicians, and the country they inhabited. The Phœnicians were commonly called Canaanites; they were not only known under that denomination to other nations, but it was a name which they themselves had been accustomed to. The sacred writers frequently mention the Canaanites; the peasants in Africa, in St. Austin's time, called themselves thus; and a coin of Antiochus IV. or Epiphanes, explained by abbé Barthelemy, shews, that the town of Laodicea was called a mother-town in Canaan. This coin was also explained by our learned countryman, Mr. Swinton, eleven years ago, though that circumstance seems not to be known to the French scholar. The country of the Canaanites extended from Sidon to Gaza, Gerar, and the Asphaltic Lake, along the Jordan to the lake Genezareth, and again along the the Jordan to Laza, at the foot of the Antilibanus; eleven tribes or nations were settled in this tract of land; they seem to have been in it from the very beginning of population. The ancient writers, and especially Herodotus, relate, that the Phœnicians formerly inhabited the country situated on the Red Sea. The epocha of their migration must have been very early; for Abraham found the Canaanites already in the country, though the expressions, Gen. xii. 6. and xiii. 7. 'and the Canaanite was then in the land,' seem to indicate they migrated but lately into it, and that they had formerly other dwellings. Our author supposes the Canaanites were all the offspring of Canaan, the brother of Mizraim, who took possession of Egypt; and that the Mestrazans and one tribe of the Canaanites lived originally together in Egypt, so that the latter occupied the country along the Red Sea; and, in short, they are, in consequence of his opinion, the shepherds that, according to the fragment of Manetho preserved in Josephus, were the oppressors of Egypt during two hundred and fifty-nine years. Here our author displays, though untimely, his oriental learning in giving the derivations of the names of kings of Egypt, and of some places in that country, from the Hebrew language, which is the same thing as to attempt an explanation of the ancient Gaulic and British names of persons and places, from the Teutonic and Anglo-Saxon, because the Teutonic tribes conquered these countries. According to the abbé Mignon, the shepherds were already expelled from Egypt when Joseph the patriarch was in that country, in consequence of the aversion entertained by the Egyptians to that occupation; though it is evident from Herodotus and other authors, that this aversion was not the result of the oppression the Egyptians had laboured under from the shepherds, but rather occasioned by the principles of their religion: the shepherds killed indiscriminately all kinds of cattle; the Egyptians never eat cow's flesh, and their priests subsisted chiefly upon pulse and vegetables, which may be proved from Exodus viii. 26. Whence it appears that the aversion against the shepherds was not occasioned by their tyranny: it might have afterwards increased their hatred, but it was not its chief cause; and there are many other reasons which induce us to

believe that the shepherds entered Egypt after the exodus of the Israelites ; and that they were the Amalakites, who lived in the neighbourhood of Egypt and Palestine.

IV. But in the third Memoir, the abbé endeavours to prove, that, anterior to this expulsion, the Pelusians, or the Caphthorims of Holy Writ, went to settle in Palestine before Abraham came from Mesopotamia to live in the land of Canaan.

V. Mr. de la Nauze thought all the Phœnicians came, according to Herodotus, Justin, and Pliny's testimonies, from the borders of the Red Sea ; he supposes Sanchoniathon to have been contemporary to Manethon ; and that the Phœnicians were a nation different from the Canaanites.

VI. Abbé Mignot endeavours to prove the Phœnicians and Canaanites to be sprung from the same origin : but the detail of his arguments would be too tedious to our readers.

VII. In the fifth Memoir on the Phœnician antiquities, the same author gives a topographical and historical account of the chief towns, from Aradus to Sidon ; their situation, coins, and the most remarkable incidents in their history.

VIII. In the sixth section, the author describes the situation and history of the towns on the Phœnician coast, from Tyrus to Rhinocolura.

IX. In the next, the Phœnician cosmogony is considered ; and from its conformity with the Mosaic account of the creation and other ancient monuments, the abbé concludes, that the fragment of Sanchoniathon is genuine.

X. The religious system of the magi, as represented by Plutarch, compared with that which is met with in the ancient books of the Parsees, commonly ascribed to Zoroaster their legislator, by Mr. Anquetil. The sacred books of the Parsees are the Zendavesta, one of the works of Zoroaster, and some others, called the Boundchesh, the Ravaer, and the Eulmay Eslam ; they contain, no doubt, some few remains of the ancient Persian or Magic religious system, but blended with such a mass of fable and superstition, as sufficiently exposes the weakness of the human mind, when led astray by enthusiasts, whose tenets have passed through the hands of a set of ignorant, bigoted men, with imaginations agitated by the heat of the climate they inhabit. These are the genuine and precious works of Mr. Anquetil : he finds a few phrases correspond with Plutarch's assertions, and this comparison makes the chief materials of his strange olla podrida, highly seasoned in Mr. Anquetil's fashion, with an immense list of barbarous names of the genii created by Ormuzd and Ahri-man, taking up more than eight pages.

XI. An Explication of the Inscription on Sardanapalus's tomb, by Mr. de Guignes.

XII. Enquiries into the Origin and Nature of Hellenism, or the Greek religion, by abbé Foucher. The ancients generally agree therein, to acknowledge that the great divinities were of two kinds, physical or eternal, and deified men. Some moderns were of opinion that all the Greek divinities ought to be explained from the monuments of ancient history ; others are for establishing

establishing a metaphysical system; and yet others incline to allegorical interpretations, by means of which they think all the divinities have some relation or other to natural objects. Much has been said on the subject; but the whole remains yet undecided. Euhemerus, the friend of king Cassander, had seen a great part of the world, and, according to his system, all the Greek divinities had been men, kings, and heroes. The author endeavours to prove from various authorities, and especially from the fathers of the primitive church, that this system had been approved of by many great men among the Greeks and Romans, and that the first Christians made a good use of it, to combat the principles of Paganism.

XIII. In the second Memoir on the same subject, the author endeavours to prove from Herodotus, that the Greeks first worshipped the Deity without giving it a peculiar name; that the Pelasgi, a rambling tribe in Greece, were the first who gave names to the various objects of adoration; that the same people adopted these names, and the various qualities ascribed to each divinity, chiefly from the Phœnicians, the Egyptians, and their numerous colonies in Greece.

XV. *Etats formés en Europe après la Chute de l'Empire Romain en Occident, par M. Danville. Paris, 4to. with a Map.*

States formed in Europe after the Fall of the Western Part of the Roman Empire, by Mr. Danville.

EVERY publication of the celebrated Mr. Danville is excellent in its kind; and we very readily subscribe to the opinion of an ingenious publisher of a collection of voyages, who says, *that a hint from Mr. Danville is better authority, than the most positive assertion of the whole tribe of French geographers.* The present work has cost the author infinite labour; and was attended with greater difficulties as a disease of his eyes suffered him to proceed but slowly with it: however, it must be allowed to be the best work on the geography of the Lower Empire in the West, and of the first art of what is called the *medium ævum*.

This work contains five great sections, and under each the geography of one particular country is stated, *viz.* I. Germany, II. France, III. Italy, IV. Spain, and V. Britain. In a preliminary discourse he traces the causes, which finally produced the total ruin of the Western Roman empire. A fine map is added for the illustration of the work; and at the end is annexed a memoir upon the nation which at present inhabits Trajan's province of Dacia.

XVI. *Bibliothèque Physique de la France; ou, Liste de tous les Ouvrages tant imprimés que Manuscrits, qui traitent de l'Histoire Naturelle de ce Royaume, par feu Mr. Herissant. Paris, 8vo.*

Bibliotheca of the Natural History of France; or, a Catalogue of all the printed and manuscript Performances on the Natural History of that Kingdom. By the late Mr. Herissant.

A Small compilation formerly making part of the supplements inserted in Le Long's *Bibliothèque Historique de la France*, published in Mr. Fontelle's edition.

XVII. *Relation d'un Voyage dans la Mer du Nord aux côtes d'Icelande, du Greenland, de Ferro, de Shetland, des Orcaïdes, & de Norvege, fait en 1757 & 1768. par M. de Kerguelen Trémarec. Paris, 4to.*

Account of a Voyage into the Northern Seas upon the Coast of Iceland, Greenland, Ferro, Shetland, the Orkneys, and Norway, by M. de Kerguelen.

A Lieutenant in the French navy was sent by that court, in the year 1767, in a frigate to protect their vessels employed in the cod-fishery in the North sea: the next year he went out again in a sloop. The observations which he made on navigation in these expeditions, together with some accounts of Iceland, Norway, and Greenland, compiled from Anderson's, and Horrebov's publications, and his own remarks, make the contents of this volume. The nautical part seems to be very exact and interesting to navigators who frequent those seas: the description of Iceland and Norway is curious, though chiefly compiled from the abovementioned writers, a few circumstances excepted. The charts and prospects of heads of land seem to be accurate; but the figures representing the Samoyedes, and the Laplander in his sledge with the rein-deer before it, are certainly not done after nature, but from fancy; witness the French faces given to the Samoyedes, and the horse-like figure of the rein-deer. The history of Ostend and Dunkirk, are inserted in the account of the last voyage of 1768: in mentioning of the taking of Dunkirk, our author commits a most egregious blunder; he says of the marshal de Termes; 'after the committing of so many horrors, he began his march in order to join the main army; count Egmont, the Spanish general, fell upon him with 15000 men and a number of peasants, who cut the marshal de Termes to pieces, and even made him prisoner with the principal officers of his army.'

XVIII. *Dissertation sur les Moyens d'allier la Physique & les Mathématiques à l'Oeconomie rurale, qui a remporté le Prix proposé par l'Academie royale de Prusse pour l'Année 1769. à Berlin. 4to*

Dissertation upon the Means of combining Natural Philosophy and Mathematics with rural Oeconomy; which was crowned by the Prussian Royal Academy, in the Year 1769. A-Berlin. 4to.

THE Prussian royal academy had proposed the following question to the learned: 'What are the reasons, that mathematics and natural philosophy have made so few improvements in husbandry, that the best theorists are seldom economists, and the best practical economists are seldom acquainted with the theoretical sciences; what plan must be pursued, to combine the theoretical sciences with husbandry for the public benefit; and in what manner may the influence of natural philosophy be reduced to such general principles as may be found practicable?'

Mr. Meyen, a clergyman of Coblentz in Pomerania, undertook to solve the problem, and his memoir was crowned by the society. The decision of a learned body is with many a great prejudice in favour of a work; but with men accustomed to enquiry it is otherwise; they think for themselves, and weigh arguments and not authorities. The author of this dissertation stands the test of enquiry; though his way of removing the hitherto neglected combination of natural philosophy and mathematics with husbandry, will meet with great opposition; and if practicable at all, it will be so in his own country only.

His style, though manly and perspicuous, is rather inelegant; his method in treating the subject is philosophical, and shews him to be perfectly master of his subject, and to have studied the various branches of mathematics and natural philosophy, as far as they may be applied to the improvement of husbandry and the various branches of trade.

In the first section, he makes some general reflections on the combination of the theoretical sciences with the practical ones; and shews, that every individual has another object in view in the pursuit of his studies, adapted in some measure to his moral character, to the instincts and principles peculiar to himself; that nations are, and act likewise, like individuals, one is military; another merely mercantile; and another has all the levity of a lady of the fashion; and that therefore a man, who undertakes to point out, and to remove causes of the little improvement made by theory in the practical part of the sciences, and especially of husbandry, ought to accommodate his instructions to the various ways of thinking and acting peculiar to each nation.

In the second section, the author shews the necessary union of mathematics and natural philosophy with œconomy. Trades and manufactures often owe their invention to necessity; but then they are in a very imperfect state. The perfection of works of art, and of the various subjects of manufacture, and the methods of making them really useful and beneficial to society, are the result of mathematical and philosophical study. The Romans were soldiers, but no great artists; nor had they any idea of the great political economy: they thought their manners highly civilized, but their government had no stability: their spirit of conquest never abated; for they had no arts among them; and the reason of it was, their being *ἀγροικητοί*. The real combination therefore of the theoretical sciences and œconomy, is capable of producing real happiness. When the theoretical sciences are known, and even very flourishing in a state, and cultivated so as to be at the very summit of perfection, and they are not applied to the improvement of the arts and the supply of the public wants, such a civilized nation is then in a truly deplorable state. Barbarians may be in as helpless a situation, without being wretched; but the case is otherwise with

with civilized nations. Population is always in proportion with the increase of cultivation, and this multiplies the public wants; for the satisfaction of which, arts and good economy are necessary. But where there is no proper regulation made to obviate this evil, a civilized nation cannot be indemnified as barbarians can: each individual lays claim to a share of the public happiness and enjoyments, which the very laws of humanity approve; and there is no law setting bounds to his desire; therefore it is clear that it would tantalize the individuals of such an unhappy state, to see the theoretical sciences flourish, to be convinced of the probability of reaping public benefit from their application, and yet be deprived of their beneficial influence.

The advantages which may accrue to economy and the arts from mathematics and natural philosophy, are chiefly grounded on the most easy and obvious theorems of those sciences. It cannot be denied, that the more difficult and higher parts of them may be applied with equal success to the various branches of the arts; for very great advantages have been reaped in artillery and fortification from the application of the higher theorems of geometry. Each discovery, each improvement is a present made to society, because the greater part of mankind have little capacity to observe the public wants, and still less to find out remedies for them. And should the essay never attain the intended aim, there is however merit in the attempt, for there always is something useful and applicable to some other purposes, even in such things as cannot be applied in one particular case. Others may perhaps be capable to improve upon the plan; at least the deficiencies are better pointed out. The greatest advantage arising from unsuccessful attempts to remedy public wants, is that these wants are now publicly set forth, and exposed as it were to the consideration of all men of genius and patriotic sentiments, which at last soon determines whether this want may be remedied or not, and whether there is no succedaneum to supply the deficiency.

In the third section, the general conduct of the economists towards the mathematicians and natural philosophers, is examined, together with the causes of that behaviour; which is partly owing to the ingratitude of mankind in general to their benefactors and reformers. Orpheus, Socrates, and the many victims of the Athenian ostracismus, are instances: the reformers in economy and the arts, cannot expect a more favourable reception. If any improvements were introduced, it happened at the time of some remarkable revolution of the state. Pride and avarice are the common obstacles to all improvements: avarice is either of a more sordid nature; and then it is allied with ignorance, laziness, envy, and cowardice: or it is of a more artificial turn, blended with Machiavelism to perpetuate public misery, and promote private interest and selfishness.

The fourth section treats of the distance which the economists keep

keep the theorists at, and which therefore causes œconomy to remain in great distress. Sometimes learned men, well versed in mathematics and natural philosophy, offer themselves and their knowledge to assist the œconomist; but they are either ridiculed, or their projects are mutilated, or they are communicated to the public by another man, who never contributed any thing towards the real improvement of the arts and husbandry; and thus they experience the fate of the poet.

Sic vos non vobis mellificatis apes.

Often they become the object of slander and persecution.

Dolere cruento

Dento laceffiti fuit intactis quoque cura

Conditione super communi.

After being thus discouraged, the greatest natural philosophers and mathematicians become excessively reserved, and confine their studies and enquiries to the mere theoretical parts of science. Happy are civilized nations when mathematicians and natural philosophers still are to be met with among them; though they be never consulted for the public weal, it may however be said to them,

Durate & vosmet rebus servate secundis.

It is objected, that learned men are sometimes very peevish, and refuse to communicate knowledge, and to give their assistance when applied to. This seems to be very seldom the case: Leibnitz, Locke, and Tschirnhausen, frequently conversed with merchants, artists, soldiers, and farmers, though they were esteemed by princes. The first of these great men penetrated even in the most inaccessible part of Tyrol, there to assist the miners: and undertook to fill all Saxony with plantations of mulberry-trees, for the improvement of silk manufactures. It is therefore more probable, that the inquisitive œconomist has not even so much common sense as to put questions with any degree of perspicuity, and still less to understand the answer; or he endeavours only to obtain information, and then assume to himself the merit of it, as if it were the result of his own study: and lastly the repeated bad reception the learned men meet with from the œconomists, frequently brought them to a resolution to be very reserved.

In a few instances, improvements in the various branches of arts, trade, and husbandry have been really introduced; but necessity, not conviction of their goodness and advantage, made them more common; they are perhaps now generally received, though they met at first with the greatest opposition, but their advantages were so palpable, so general, and so easily procured, that it would have been impossible to resist.

In respect to the character of nations, it is evident, that it will frequently prevent the improvements which would be introduced; for instance, were the one which resembles a soldier less despotic, it would enjoy many improvements; but the spirit of despotism

despotism is become general, every petty officer sets up for a tyrant, and deters many a genius who would become a benefactor to his country. The mercantile nation, will approve only of such improvements, as have navigation and trade for their object excluding all the rest, and especially treats the husbandman with too much contempt, unless he cultivates a staple commodity. This state however, opens in some measure a field for the talents of the theorist.

But in an effeminate state, none are esteemed but the polite, poetical, dramatic, and romance writers: and among the artists, only the haberdasher, milliner, jeweller, manufacturers of pretty fashionable baubles, and of all the articles of luxury, will gain approbation: the planter and the philosophical farmer are ever rejected.

At home the author durst not say, my own country is too much a military government, the Dutch are mere merchants, and France has been too deeply immersed in luxury, whereby the whole state has got an air of effeminacy, which is spread through all the characters, from the prince to the petty tradesman, and the Merlan de Paris; but in this free and happy country we may add the interpretation, and at the same time congratulate this nation in which the speculative philosopher has always been esteemed, and even trusted with the conduct of public works. Sir Isaac Newton was, during the latter part of his life, warden of the mint; Locke became the legislator of an extensive province of America. Our first nobility not only protect the arts and encourage agriculture, but many of them happily, and with great success, apply the speculative sciences to the improvement of trade, commerce, the arts, and especially husbandry: many of our merchants are members of the great senate of the nation, and in that character contribute to the improvement of the arts, agriculture, and trade, by promoting such laws as may stimulate the artist, the husbandman, and the adventurer to an exertion of their abilities in their respective stations.

The fifth section points out the best and most feasible combination of political economy and its branches with the speculative sciences.

After some general reflections on the ways by which improvements were introduced among mankind, he advises the clergy to become the great benefactors to their country. They are in a situation well adapted for that purpose; let them join to their theological studies an enquiry into natural philosophy, and the study of mathematics, which are easily combined, and by no means too extensive for one man: they are dispersed over all the country from the metropolis to the remotest village; they have a fixed salary, and leisure time which might be employed in the service of their fellow citizens; and, what is more, they have commonly their confidence.

He wishes the best livings in his country were bestowed by government on those who have the most extensive talents for mathematics

thematics and natural philosophy, with a sufficient stock of theological science; that the less profitable places were distributed to those of inferior merit; and, lest persons of no merit or talents should be afraid of being excluded, he hopes they will apply to the nobility and gentry, who have many livings in their gift, and be content with such provision as places them above want.

The last section treats of an essay to reduce the influence of natural philosophy, for the improvement of the various branches of political œconomy to certain general principles, by which the speculative science might become more applicable.

In an Appendix, which exceeds the length of the memoir itself by a fourth part, the author has given some very curious observations, and especially the general remarks of his memoir are thereby usefully exemplified.

XIX. *Description d'une Table Ecliptique nouvelle & universelle.* par Mr. Lambert avec figures. Berlin, 8vo.

Description of a new and universal Table of Eclipses, by M. Lambert, with Cuts. Berlin.

THE author of this work, has published several useful and interesting mathematical papers; and likewise inserted some memoirs in the *Histoire de l'Academie des Sciences de Berlin*. He commonly writes in German, and thus greatly promotes the study of mathematics among his countrymen. The present small treatise has been translated into French, and revised by the author, and therefore may be depended upon, for having expressed the meaning of the original: nay some false calculations of the German edition have been here corrected.

The method of calculating the new and full moons, together with the solar and lunar eclipses, is commonly one of the most tedious and prolix operations: however, if done after other tables than those of Mr. Mayer, they are by no means very accurate, though the calculations sometimes require whole hours and even days. The method of our author is not only as accurate as any other executed after all the known tables, Mr Mayer's excepted, but is so easy, and so expeditious, that in a few minutes, with a few strokes of the pen, the true time and magnitude of every eclipse may be found: and as the calculations must be often gone through in vain, before it can be known whether the eclipse be visible, and of what magnitude; this method will at least be of utility to point out, whether it is worth while to go through a prolix and tedious calculation.

Ancient history and chronology, is likewise much indebted to Mr. Lambert for his new and ingenious method to find the eclipses of both the luminaries; because many historical points may now be ascertained with the greatest ease, by an eclipse mentioned by an ancient writer; the calculation of which has deterred many from undertaking it. Ten different tables
are

are subjoined; and two copper plates, the one containing diagrams for the illustration of the work, and the other representing a harmonic table of the two luminaries, with the eclipses for 358 lunations.

XX. *Unterricht vors Volk gegen die Pest. Dantzig, 8vo.*

Advice for the People against the Plague.

THOUGH the ingenious author has not prefixed his name to this piece, it is known to be the production of Dr. Wulff, of Dantzig in Prussia, a gentleman, who has communicated several interesting papers to the Royal Society, inserted in their Transactions.

The breaking out of the plague in Poland prompted the Dr. to collect all that has hitherto been said upon this subject, to reduce the observations to a smaller number and extent, and publish them for the benefit of his countrymen. The empress of Russia, after perusing it, ordered the same to be translated, printed, and distributed amongst her subjects. The grand marshal of the crown of Poland likewise had it translated and printed in Polish, and dispersed over all the unhappy provinces of that extensive country, wherein the plague made great ravages. The same author has published a similar pamphlet on inoculation, where, he in a few pages, has collected every thing that has been hitherto said on the small-pox, both natural and artificial, and added a quite new theory; all which, it is hoped, will prove equally beneficial to the public with this small treatise.

The present publication contains the diagnosis of the disease; its various stadia, and degrees; the precautions to be taken to avoid the infection; and lastly, the cure of the plague. In the Appendix, we find the probable causes of this dreadful disease, and the manner in which the remedies against it operate.

This tract is a concise, sensible performance, calculated for the lowest capacities, and may be considered as a continuation of Dr. Tissot's *Advice to the People*; and therefore highly deserving a translation.

XXI. *Bibliothèque de Madame la Dauphine, No. I. Histoire A Paris, 4to.*

The Library of Madame la Dauphine, No. I. History.

THE author of this elegant performance, Mr. Moreau, librarian to the dauphiness, intends to go through the various branches of literature, and review the books composing the library of this princess in a lively manner: the first part here announced, is a fine testimony of the abilities, the florid style, and excellent heart of the author.—Though the library of a great and amiable princess amongst us, is not yet displayed before the public with so much ostentation as that of Madame la Dauphine, it is however, really composed of as choice a collection of books, and is perhaps more the object of the amusement and instruction of that great personage, than might be expected in this age of dissipation.

XXII. *Re-*

- XXII. *Recueil pour les Astronomes par Mr. Jean Bernouilli, Astronome Royal, &c. Tome I. Berlin, 8vo.*
A Collection for Astronomers. By Mr. John Bernouilli, Astronomer Royal at Berlin.

EVERY science is grown to such an extent, by the many new discoveries and numerous publications, that it is difficult to be acquainted with them all; it is therefore a very happy thought of the ingenious Mr. Bernouilli, to publish such a collection as this before us for the use of astronomy: he intends to publish a volume every six months, and, for that purpose, solicits the assistance of his brethren the astronomers all over the globe.

He divides the whole in four sections; in the first appear some papers which Mr. Bernouilli either translates, or draws up himself; in the second are given short abstracts of the astronomical articles in the Transactions of the various academies and societies of science, and large reviews of new astronomical publications are likewise inserted; the next section contains short indications of new books relative to astronomy; the last section is inscribed *literary news*, and communicates short accounts of some observations, new instruments, new methods of observing, or new theories for making astronomical calculations, &c.

The style is easy, clear, and elegant; it casts light on the object the author has before him, and is free from that dryness with which subjects of this science are commonly treated.

The nature of the work admits of no abstract, we therefore refer our readers to the perusal of this very interesting performance.

- XXIII. *Paraboles ou Fables & autres petites Narrations d'un Citoyen de la Republique Chretienne du dix huitieme Siecle, mises en vers par Cesar de Missy. Londres, 8vo. Elmsley.*
Parables or Fables, and other small Narrations, of a Citizen of the Christian Republic of the eighteenth Century, in Verse. By Cesar de Missy.

THE eighty-five fables of the ingenious and learned Mr. de Missy prove him to be a great master of his own language, an elegant writer, and well acquainted with classical learning. The diction is pure, the style simple as the great La Fontaine's, and not without some satirical strokes. At the head, and at the end of each piece, is a kind of motto taken from the Greek or Latin classics, which are so judiciously chosen, as to do honour to the judgment of the author, and shew him to be intimately acquainted with the Greek and Latin Muses. The Fables are ingenious, and many of them have so unexpected and happy a turn, that they not only interest the attention, but even the heart of the reader; and a most excellent moral is commonly the result of the very easy and natural application of his apologues.

XXIV. *Reflexions sur le Gouvernement des Femmes, par le Colonel de Champigny.* Londres, 8vo.*Reflections on the Government of Ladies. by Col. de Champigny.*

THE colonel promises to write a history of England in fifteen volumes in quarto, with one hundred and twenty cuts, and proposes to take seven guineas and a half subscription. He solicits the countenance of the ladies to this undertaking: in order therefore to gain their favour he gives a few examples of the government of ladies. He begins with Semiramis, Cleopatra, and Boadicea, (for he always writes thus instead of Boadicea); then follow Zenobia, queen Elizabeth of England, Mary of Scots, Christina of Sweden, the empresses of Russia, and Catherine I. Anna, Elizabeth, and Catherine II. and concludes with the empress queen of Hungary. His style is chaste; and with the assistance of a critical friend, would turn out a good plain narrative of facts: but the whole performance is of so little importance, saying things over again, which have been said a hundred times before, and in so unconnected a manner, that it will not give to the public a favourable opinion of Mr. de Champigny's talents and capacities as an historian. The world has already so many histories of England, that it seems to us more adviseable for the colonel to drop his scheme, than to embark in so hazardous an undertaking.

Our author has dedicated his performance to the empress of Russia; and in a few pages after, he calls her very imprudently the Semiramis of the North, contrary to the French rule: dans la maison d'un pendu, il ne faut jamais parler d'une corde.

MONTHLY CATALOGUE.

P O E T R Y.

25. *Two Lyric Essays. Being, I. An Ode to Genius. II. An Ode to Independence.* 4to. 1s. Becket.

FROM a little advertisement prefixed to these pieces, we learn, that 'the author of them thinks it necessary, to secure himself against the too rigid hand of criticism, and, as an apology for their defects, to declare, that they were written at his entrance into his eighteenth year.' The early age at which these odes were produced, might be admitted as some plea in their favour while they remained in the closet; but how the author will excuse himself for obtruding such puerilities on the public, is another question. We will, however, content ourselves to wait for some of his maturer labours, before we bestow on him either praise or censure.

26. *A Poem on the Battle of Minden. Book II. Enriched with Critical Notes by two Friends, and with Explanatory Notes by the Author.* 4to. 2s. 6d. No Publisher's Name.

To whom among our fluctuating society the task of reviewing the former book of this poem was assigned, we cannot,

not, at such a distance of time, determine; but whether alive or dead, he has escaped the persecution of doing the like office for the second: a stroke of good fortune in his favour, which his successors cannot fail to envy*.

If a tedious, though inaccurate detail of marches and countermarches, delivered in language far less elevated than that of the Gazette—if couplets at once deficient in rhyme, harmony, common sense, and grammar—if barbarous German names, often rendered yet more dissonant by awkward attempts to disguise them under Roman terminations—if vulgarisms, such as are rarely to be met with, and circumstances ridiculous and improbable,—if notes that perplex the passage they were meant to explain, and attempts at humour which produce not so much as a smile—if a frequent inability to spell, (on which occasion the author shelters himself under the example of Voltaire,)—if requisites of such a kind are necessary towards the formation of an epic poem, behold one in which they are all conspicuous!

Since first we undertook to give our sentiments to the public, we never yet encountered such a performance; and believe, that the right honourable person to whom it is dedicated would rather abide the dangers of such another field as Minden, than remain in his own parlour while our author recited his account of it.

27. *The English Garden: a Poem. Book the First. By W. Mason, M. A.* 4to. 2s. Horsfield.

The pleasure which we have received from the perusal of the following Poem, may almost compensate for the disgust excited by the subject of the preceding article. The beauties of Mr. Mason's piece impress themselves strongly on the imagination, nay almost equally, throughout the whole; and, a proper allowance being made for the disparity of the subject, the Poem is by no means unworthy the author of *Elfrida* and *Caractacus*. We have not selected the following lines because they are more highly finished than many others, but because they contain sentiments congenial to our own; for were we obliged to assist in the destruction of an ancient villa, we should discover ourselves to be affected like Cæsar's soldiers, and afraid lest the axe should recoil on the striker:

— si robora sacra ferirent,
In sua credebant redituras membra secures. LUCAN.

* On a slight retrospection we cannot absolutely determine whether the First Book of the *Battle of Minden* was reviewed or not: the reader, however, can be no sufferer by such an omission.

• Where then, alas, where shall the Dryads fly
 That haunt yon ancient vista? pity, sure,
 Will spare the long cathedral isle of shade
 In which they sojourn; taste were sacrilege,
 If, lifting there the axe, in dar'd invade
 Those spreading oaks that in fraternal files
 Have pair'd for centuries, and heard the strains
 Of Sidney's, nay, perchance, of Surry's reed.
 Heav'ns! must they fall? They must, their doom is past.
 None shall escape; unless mechanic skill,
 To save her offspring, rouse at our command;
 And, where we bid her move, with engine huge,
 Each ponderous trunk, the ponderous trunk there move.
 A work of difficulty and danger try'd,
 Nor oft successful found. But if it fails,
 Thine axe must do its office. Cruel task.
 Yet needful. Trust me, tho' I bid thee strike,
 Reluctantly I bid thee; for my soul
 Holds dear an antient oak, nothing more dear,
 It is an antient friend. Stay then thine hand,
 And try by saplings tall, discreetly plac'd
 Before, between, behind, in scatter'd groups,
 To break th' obdurate line. So may'st thou save
 A chosen few; and yet, alas, but few
 Of these, the old protectors of the plain.
 Yet shall these few give to thy opening lawn
 That shadowy pomp, which only they can give;
 For parted now, in patriarchal pride,
 Each tree becomes the father of a tribe;
 And, o'er the stripling foliage, rising round,
 Towers with parental dignity supreme.

• And yet, my Albion! in that fair domain
 Which ocean made thy dowry, when his love
 Tempestuous tore thee from reluctant Gaul,
 And bade thee be his queen, there still remains
 Full many a lovely unfrequented wild,
 Where change like this is needless; where no lines
 Of hedge-row, avenue, or of platform square
 Demand destruction. In thy fair domain,
 Yes, my lov'd Albion! many a glade is found,
 The haunt of wood-gods only: where if art
 E'er dar'd to tread, 'twas with unfandal'd foot,
 Printless, as if the place were holy ground.
 And there are scenes, where, tho' the whilom trod,
 Led by the worst of guides, fell tyranny,
 And ruthless superstition, we now trace
 Her footsteps with delight; and pleas'd revere
 What once we should have hated. But to Time,
 Not her, the praise is due: his gradual touch
 Has moulder'd into beauty many a tower,
 Which, when it frown'd with all its battlements,
 Was only terrible: and many a fane
 Monastic, which, when deck'd with all its spires,
 Serv'd but to feed some pamper'd abbot's pride,
 And awe th' unletter'd vulgar. Generous youth,

Whoe'er

Whoe'er thou art, that listen'st to my lay,
 And feel'st thy soul assent to what I sing,
 Happy art thou if thou can'st call thine own
 Such scenes as these, where nature and where time
 Have work'd congenial; where a scatter'd host
 Of antique oaks darken thy sidelong hills;
 While, rushing thro' their branches, risted cliffs
 Dart their white heads, and glitter thro' the gloom,
 More happy still, if one superior rock
 Bear on its brow the shiver'd fragment huge
 Of some old Norman fortress; happier far,
 Ah, then most happy, if thy vale below
 Wash, with the crystal coolness of its rills,
 Some mouldring abbey's ivy-vested wall.

We hope none of our poetical readers will fail to peruse the English Garden with the attention which it may justly challenge. Mr. Mason's imagery cannot fail to entertain those who take any delight in the pleasures that result from fancy; and the rules he lays down may serve as a criterion by which every artist in laying out grounds may direct his plan. We feel ourselves uncommonly happy in having a piece before us, which may justify the warmest commendations we can bestow on its various and extensive merit.

28. *Threnodia Augustalis sacred to the Memory of her late Royal Highness the Princess Dowager of Wales. Spoken and sung in the Great-Room at Soho Square. 4to. 1s. Woodfall.*

The short time in which this poem was prepared for the composer, is a sufficient apology for its want of original merit. As a compilation, however, the several parts are well applied to the occasion, and properly arranged; and both the additions and alterations are conceived in a strain of tender sentiment.

29. *Poetical Essays. 8vo. 3s. 6d. Ridley.*

These Poetical Essays are the production of Mr. E. B. Greene, the paraphrastic imitator of Juvenal, to whose stock of reputation we may, without risk, affirm they will very little contribute. 'If the editor (says he, in his preface) has freely exhibited the characters of the political, he has been unreserved in his delineation of those in the literary world;' and it must be confessed that he speaks his sentiments plainly enough; though, we believe, many of his readers will disagree with him on the subjects of his satire.

An ænigmatical quaintness of expression runs through most of his pieces, and the affectation of printing them with frequent pauses, which are most injudiciously foisted in, spoils the harmony of his verse. One instance will serve.

'And now—the youth with gasping breath
 Lies shivering at the door—of death.'

We would advise him to avoid these disagreeable stops, as well as to be more attentive to grammatical accuracy, the want of which frequently disgusts the critical reader.

In this publication the satirical pieces are the least exceptionable in point of execution, as Mr. Greene's attempts at the easy style, and the sublime, are generally unsuccessful.

30. *The Works of Andrew Marvell, Esq. Two Vols. 12mo. 5s.*
Davies.

The works of this witty and ingenious writer, consisting of poems and letters, were corrected and published, with an account of his life and writings, by Mr. Thomas Cooke, in 1726. The edition, which is now presented to the public, is Mr. Cooke's, reprinted in two neat pocket volumes. Mr. Marvell's larger works in prose, viz. his Rehearsal Transposed, his Essay on Councils, Creeds, and Impositions in Matters of Religion, &c. are not included in this collection.

31. *Hermas, or the Acarian Shepherds. A Poem. In Sixteen Books. The Author John Spencer. Vol. II. 8vo. 4s. sewed.*
Robinson.

There are many just reflections, evident marks of the author's piety and benevolence, and, in many places, a laudable spirit of poetry in this production.

The first volume is mentioned in our Review for November last.

32. *Psalmorum aliquot Davidis Metaphrasis Græca Joannis Serrani, et Precationes ejusdem Græcolatinæ. Edidit Franciscus Okely, A. B. 8vo. 3s.* Robinson.

Joannes Serranus, or John de Serres, was a learned Frenchman, of the reformed religion, born at Viviers, about the middle of the sixteenth century, and educated at Lausanne. He wrote many books: but the work by which he acquired the greatest reputation, at least out of France, is his Latin version of Plato, which was printed at Paris in 1578, in three volumes folio, with the Greek text of that author, by H. Stephens.

The poetical pieces of this learned writer in the publication now before us, were composed, as he himself informs us, *acerbissimâ calamitate*: probably in 1573, when he was obliged to fly for refuge to Lausanne, after the dreadful massacre on St. Bartholomew's-day. They consist of twenty four Psalms, with a short prayer at the end of each, expressing the sentiments of the psalmist in the foregoing Psalm; a poetical version of the ninth chapter of Daniel, the fifty-ninth of Isaiah, the Canticum Symeonis, and a short description of true religion.

These poems were printed by H. Stephens in 1575. The commendations with which they have been honoured, and the scarcity

Scarcity of the remaining copies, induced Mr. Okely to supply the public with this new edition.

To these pieces the editor has subjoined Greek versions of some of the Psalms, and other sacred poems in the same language, by G. Nazianzen, Laur. Rhodomanus, H. Stephens, Q. Sept. Florens Christianus, John Harmar, Fred. Jamotius, Hier. Freyerus, G. Frid. Thryllitschius, and J. Goth. Herichius.

Duport, in the preface to his Greek version of the Psalms, and other writers speak of these poetical pieces of Serranus with great applause. 'Ex illo enim specimine, says Duport, ut ex pede Herculem, facile dignoscas & intelligas, quantus is vir fuerit, et quam egregius poeta Græcus, sive puritatem [integritatem] sermonis, sive carminis nitorem et elegantiam spectes; ut si totum profectò transtulisset psalterium, vix aliorum aut ingenio aut industriæ locum reliquisset; aded cæteros omnes, meâ quidem sententiâ, in hoc genere metaphraseos excelluit ac superavit: nisi fortè popularem ejus excipias, H. Stephanum, qui et carmina ejus typis impressit et vulgavit,' &c. Duporti Præf. ad Lectorem.

D I V I N I T Y.

33. *The True Doctrine of the New Testament concerning Jesus Christ, considered. The 2d Edition.* 8vo. 6s. Johnson.

In our Review for November 1767, we have given a particular account of this work, of the sentiments which the author adopts concerning the person of Jesus Christ, and of the principal arguments by which he supports his hypothesis. It will here be sufficient to observe, that his design is to refute the doctrine of our Saviour's pre-existence; that his performance, though contrary to the commonly-received opinion, is ingeniously written; and that he has made several considerable improvements in this new edition.

34. *A Paraphrase on the Eleven First Chapters of St. Paul's Epistle to the Romans.* By Tho. Adam, Rector of Wintringham, in Lincolnshire. 8vo. 4s. sewed. Rivington.

In the Preface to this work the author expatiates on the inflexible strictness and severity of the divine law; the indispensable necessity of unfinning obedience, in order to intitle us to the favour and acceptance of God; the universal depravity and utter unworthiness of man; and the doctrine of salvation by faith in the perfect righteousness of Christ.

The Paraphrase is formed upon these principles; which are some of the favourite principles of the Methodists, deduced from what we cannot but account a misinterpretation of St. Paul.

35. *The Nature and Necessity of the new-Creature in Christ, stated and described.* By Joanna Eleonora de Merlau. Translated from the German, by Francis Okely, A. B. 8vo. 6d. Lewis.

The editor informs us, that Joanna Eleonora de Merlau was a lady of distinction; that she lived in the latter part of the last century at Francfort on the Mayne; that a copy of this letter, transcribed by one J. Philip Dorre, in 1741, 'providentially' came into his hands; that it lay by him unnoticed for many years, but that having lately read it, he was strongly inclined to translate and publish it.

In this tract, we see nothing worthy of our regard, but the piety of Joanna Eleonora de Merlau.

36. *A Vindication of the Rev. Mr. Wesley's last Minutes, &c.* 12mo. 9d. Cabe.

Minutes of some conversations between Mr. Wesley and others, at a public conference held in London, August 7, 1770, were printed at Bristol. In these Minutes Mr. Wesley says, 'we have leaned too much towards Calvinism;' and this assertion he explains and confirms by several examples. Some time afterwards the hon. and rev. Mr. Shirley, at the request of lady H—— and other friends, printed a circular letter, inviting both clergy and laity to oppose those Minutes in a body, 'as a dreadful heresy.'

In answer to this charge the author of these letters lays before the public, 1. A general view of Mr. Wesley's doctrine; 2. An account of the commendable design of his Minutes; 3. A vindication of the propositions which they contain, by arguments taken from scripture, reason, and experience; and by quotations from eminent Calvinistic divines, who have said the same things in different words.

This writer and Mr. Wesley still maintain several Calvinistical notions, though they disclaim some of the most indefensible.

37. *Five Letters to the Rev. Mr. F——r, relative to his Vindication of the Minutes of the Rev. Mr. John Wesley.* 8vo. 6d. Dilly.

A defence of some absurdities of Calvinism, in answer to Mr. Wesley's Minutes, by the noted author of *Pietas Oxoniensis*.

38. *The Reasonableness and Necessity of Subscription to explanatory Articles of Faith demonstrated.* 8vo. 2s. F. Newbery.

In the first of these letters the author affirms, that creeds, articles, and confessions of faith, have been guards, fences, and fortresses of the church, in all ages, against the manifold attacks of her heretical adversaries; that the Confessional is an attempt to throw down her bulwarks, and consequently

to leave her exposed to the inroads of popery ; that it is calculated to promote dissensions and divisions among protestants, and thereby to give advantage to the common enemy, &c.

In the second Letter, which was first published in 1748, in answer to Mr. Chandler's book, *On Subscription to explanatory Articles of Faith*, Mr. Harvest endeavours to show the insufficiency of subscription to Scripture-creeds. For this purpose he lays down the following propositions : ' 1. The faith of the gospel is, that one sense of the words of the Scripture, which was affixed to them, or intended by the sacred writers.

' 2. The words of Scripture having been used or taken in several different senses and interpretations, it is thereby become ambiguous and indeterminate, what sense any person affixes to the words of Scripture.

' 3. An assent, or subscription, therefore, to the words of Scripture, or to a Scripture-creed only, can be no proof, test, or evidence, of any person's holding the faith of the gospel.'

Mr. Harvest is a warm defender of our present ecclesiastical establishment, and treats his adversaries with great asperity.

39. *Letters to a Member of Parliament, in which the Present Design of removing Subscription to Human Articles of Faith is vindicated.* 8vo. 2s. Wilkie.

These Letters contain several just and spirited animadversions on Dr. Randolph's Charge, Mr. Toplady's Apology, and the productions of some other advocates for subscription.

Dr. Randolph, speaking of the candidates for holy orders, says, ' No one compels them to subscribe, &c.' on which this writer makes the following remarks :

' When a lad has been made to subscribe the Articles as a thing of course, and sees thousands doing the same thing every day, he sets his name to them at ordination without reluctance, because without a thought. Neither the Articles themselves, nor the Scriptures from which they are said to be extracted, have been explained to him ; the *respectable* men who lead him onward raise no scruples in his mind ; and perhaps it has been insinuated to him that, in consequence of an expensive education, he has a right to make his fortune by the church. If all these unfriendly circumstances to truth should not extinguish in him a desire of Scripture knowledge ; if he should afterwards sit down to his Bible, and draw from that sacred fountain the unpolluted truth ; what then must be done ? According to the merciful logic of Ibbetson, Randolph, Toplady, and a hundred others, he must depart from the church. But the church has annexed a dreadful penalty to the very honest step to which these gentlemen urge their Christian brother : no matter ; he must rely upon her mercy for a permission

sion to earn his bread by some new employment. 'What tho' the vigour of his life be past, his habits formed, his family numerous? the merciless bigot can look with a steady eye upon all these things, and coolly repeat, 'there are other professions.'

— 'A man who has been educated with a view to a particular and favourite employment, and has spent his fortune in an education chiefly directed to the end he had in view, enters upon a new plan with reluctance. This, of itself, will generally prevent success. But, beside his own feelings, he must combat the prejudices of mankind, who are apt to think him strangely wrong-headed for refusing to do what many *respectable* men are doing every day: he may forfeit (and the case is before me) not only family-livings, but family-connections and support; and all this, not because he held not the *mystery of the faith*, but because he held it in a purer head, and a clearer conscience than are common to men at the age of candidates.'

This pamphlet is said to be written by Mr. Firebrace of St. Peter's College, Cambridge.

40. *A Dialogue between Two Gentlemen, concerning the late Application to Parliament for Relief in the Matter of Subscription, &c.* 8vo. 6d. Towers.

A sensible tract, written with a laudable spirit of moderation and candor, in favour of the petitioners; but it contains very little, which has not been frequently repeated in the course of this controversy.

P O L I T I C A L.

41. *Considerations on the Act for punishing Mutiny and Desertion; and the Rules and Articles for the Government of his Majesty's Land Forces.* 8vo. 1s. 6d. Murray.

This pamphlet is sensible and candid, and the author proposes several alterations in the government of the land forces, which highly merit the attention of the legislature.

42. *An Address to the Privy-Council. Pointing out an effectual Remedy to the Complaints of the Islanders of Jersey.* 8vo. 6d. Wilkie.

The remedies here proposed to the consideration of the privy-council are, to encrease the number of constables to twenty-four, and to make the election of them annual, and by ballot.

43. *Reasons against the intended Bill for laying some Restraint upon the Liberty of the Press.* 8vo. 1s. 6d. Wilkie.

This pamphlet is written in the burlesque manner; and the author's design is directly contrary to what is expressed in the title. His reasoning is not void of ingenuity, but the whole

whole may be answered by this single argument, that the laws which are already enacted against the abuse of the press, might be sufficiently coercive, provided they were carried into execution; and it is uncertain whether a greater restraint would not terminate in the subversion of public liberty.

44. *An Essay on the Right of every Man in a Free State to speak and write freely, in order to defend the Public Rights, &c.* 4to.

2s. Almon.

We were almost put out of breath in reading the first sentence of this Essay, which consists of no less than twenty-three lines in quarto, but is far from being the longest in the work. The matter of the Essay is equally disgusting with the composition, and it contains little more than an insipid, long-winded, laborious declamation respecting the death of young Allen, George Clarke, and the watchman, with which the public is already so well acquainted.

M E D I C A L.

45. *An Essay on the Bilious or Yellow Fever of Jamaica: Collected from the Manuscript of a late Surgeon.* By Charles Blicke.

8vo. 1s. 6d. Becket.

This Essay seems to contain a faithful account of the yellow fever: it is also interspersed with some judicious practical remarks, and the method of cure is rational.

46. *Essays Medical and Experimental. The Second Edition. Revised, and considerably enlarged. To which is added an Appendix.* By Thomas Percival, M. D. F. R. S. 8vo. 6s. Johnson.

To this improved edition of Dr. Percival's Essays an Appendix is added, on the efficacy of external applications in the angina maligna, or ulcerous sore throat. The frowardness of some patients who could not be persuaded to take any medicines, induced the author to attempt this method of cure, and he has found it successful in several cases. His practice was conducted as follows. He ordered a blistering plaster to be applied to the nape of the neck. The plaster, on account of his having observed that the skin in this disease is very easily inflamed and vesicated, was compounded of Emplast. Stomach. or Emplast. e Cymino p. ii. Emplast. Vesic. p. i. Camph. S. V. R. trit. 3iß. At the same time, a cataplasm of Peruvian bark and camomile flowers, boiled in vinegar, with the addition of two drachms of camphire, was laid across the throat, and renewed every four hours. Sometimes, instead of the cataplasm, a flannel moistened with equal parts of camphorated spirits of wine and vinegar, was recommended. A pediluvium, consisting of the bark and camomile flowers, boiled in vinegar and water, was also used three or four times a day; or if the patient was unable to sit with his feet in the bath,

Bath, cloths lightly wrung out of the decoction were wrapped round his legs and thighs. To promote the cure, and also for the benefit of the attendants, the air was medicated by the steams of antiseptics.

N O V E L S.

47. *The Cautious Lover; or the History of Lord Woburn. By a young Gentleman of Oxford. Two Vols. 12mo. 5s. sewed. Davies.*

Lord Woburn, having a very bad opinion of women in general, from their present mode of behaviour, and feeling his apprehensions strengthened by the disappointment which an intimate friend of his had met with (as the lady on whom he had fixed his affections, indiscreetly granted him the last favour, while the preparations were making for her marriage) yet having a strong wish for a domestic life, wishes to be settled in a matrimonial way. At the house of a common friend he happens to fall in with lady Charlotte Morden: with her he is extremely pleased, but fearing that she may be as frail as she is alluring, is very loth to encourage his rising inclination for her. Finding, however, many unusual proofs of her discretion, during their residence together under the same roof, he determines, at length, to make his addresses to her. As soon as he thinks he has reason to believe she is tenderly attached to him, he resolves to try how far she is able to resist any improper solicitations. He carries his designs immediately into execution, and has the pleasure to find that she is proof against all his insinuating attempts. Just before the intended marriage, a brother of my lord's arrives from abroad, having married a beautiful young woman of fashion. Lord Woburn, from the licentiousness of lady Louisa's conduct, and from some hints dropped by his brother relating to her, is strongly induced to imagine that she also had not sufficient resolution to oppose her lover's attacks before her wedding day. His conjectures are soon confirmed, as lady Louisa is, soon after her arrival in England, discovered in too intimate a situation with her hair dresser.

This confirmation renders my lord a still more cautious lover, and fills him with the sincerest concern on his brother's account. Lady Charlotte endeavours to alleviate that concern with the most refined tenderness. This behaviour increases my lord's affection and esteem for her to such a degree, that he is hardly able to be a moment from her. Returning home, one night, after having spent the evening with a friend, he is strongly prompted to pass by the house in which lady Charlotte lives. Observing a young fellow, genteely dressed, let in by Mrs. Dawson, her woman, he follows him, and, half mad with suspicion, asks him, with impetuosity, what business
he

he has there. Mrs. Dawson, alarmed at that enquiry, desires the young fellow to leave the house directly, and then informs my lord that he is her brother: but this intelligence not proving satisfactory, my lord accuses her of being guilty of improper behaviour, and threatens to acquaint her lady with it. Mrs. Dawson, in order to exculpate herself from the charge against her, tells him that she has done nothing without her lady's commands. Unwilling to believe her, and yet agonized by jealousy, he insists upon being introduced to lady Charlotte, though at so late an hour. Mrs. Dawson delivers the key of her lady's chamber to him. He finds her sitting up in her bed, with looks full of terror and astonishment. Charmed with her appearance, yet still doubtful of her virtue, he determines to make a farther trial of it. She repels all his attacks by every method in her power: she reasons, she intreats, she supplicates; but all her arguments, intreaties and supplications are not forcible enough to make him leave her; she screams. Her servants fly to her assistance.

My lord is then convinced that she is strictly virtuous, and retires. The next day he writes a submissive, penitential letter to her, and employs all her friends as well as his own, to bring about a reconciliation: she continues inflexible. Despairing of the revival of her regard for him, his health is impaired, and he is thought to be in a decline. He forces himself into her presence: his emotions, at the sight of her, bereave him of his senses: she discovers all her former tenderness for him, but, unshakenly, resolves not to renew the intimacy which had subsisted between them. Deeply affected, however, by having seen him in so pitiable a condition, she sends him his pardon, by his sister, and intreats him to go to the south of France for the recovery of his health. Under the pretence of coming to take leave of her, he makes his appearance, attended by several relations and friends, on both sides, and accompanied also by a clergyman of his acquaintance. He prevails on her to give him her hand, weak and dying as he is, and becomes, in a few minutes, the happiest of men.

We have taken the trouble of analysing this little production, as we are of opinion that it affords many lessons to the youth of both sexes; that it consists of characters well drawn, distinguished, and sustained; situations interesting and affecting; and of incidents unexpected, yet natural.

48. *The Fine Lady. Two Vols. 12mo. 5s. sewed.* Lowndes.

The volumes now under our consideration deserve not to be classed with the lowest, nor to be ranked with the highest productions in this species of writing. They are not

desti-

defstitute of character, incidents, and situations: and it is not easy to read the catastrophe, of which the Fine Lady is the eventual cause, without feeling powerful emotions.

49. *The Test of Filial Duty; in a Series of Letters between Miss Emilia Leonard, and Miss Charlotte Arlington. Two Vols. 12mo. 5s. sewed. Carnan.*

We have received some pleasure from the perusal of these letters. Miss Leonard, and Miss Arlington, are two amiable, agreeable girls, and we were glad to find them united to the men of their choice. The sketches of two Welch families, the one in a serious, the other in a comic way, are happily executed. In short, though there is something to blame, there is also something to commend, and as they are printed for the author, we hope that his pecuniary expectations will be answered.

50. *Memoirs of Miss Harriet Melvin, and Miss Leonora Stanway. In a Series of Letters. By a young Lady of Gloucester. 12mo. 2s. 6d. sewed. Fuller.*

This composition is of a very different texture from the foregoing. The story is uninteresting, and told in so spiritless a manner, that we cannot compliment the young lady of Gloucester on her literary abilities. We are always sorry to be under a necessity of condemning the production of a female pen; but when ladies, not contented with handing about their manuscripts among their flattering friends, submit them to the public perusal, they must expect to hear disagreeable truths, if their writings are not calculated to engage the public attention.

51. *The Mistakes of the Heart: or, Memoirs of Lady Caroline Pelham, and Lady Victoria Nevil. In a Series of Letters: Published by M. Treysac de Vergy. Vol. IV. and last. 12mo. 3s. sewed. Shatwell.*

This volume is not equal to the foregoing ones in point of spirit, but it is superior to them in point of decency.

MISCELLANEOUS.

52. *Essays on Song-writing: with a Collection of such English Songs as are most eminent for Poetical Merit. To which are added, some Original Pieces. 8vo. 3s. 6d. Johnson.*

These Essays are four in number: the first is on Song-writing in general the second on Ballads and Pastoral Songs; the third on Passionate and Descriptive Songs; and the fourth, on Ingenious and Witty Songs. The whole discovers the author to be possessed of a large share of critical knowledge and good taste. He has annexed to each of the Essays a collection of songs pertaining to their respective class, in the arrangement and choice of which we must also approve of his judgment.

We shall present our readers with one of the ingenious and witty pieces, which is inferior to few of the kind in the English language.

' Ah! Chloris, could I now but fit
As unconcern'd as when
Your infant beauty could beget
No happiness nor pain!
When I this dawning did admire,
And prais'd the coming day,
I little thought that rising fire
Would take my rest away.

' Your charms in harmless childhood lay
As metals in a mine;
Age from no face takes more away
Than it conceal'd in thine:
But as your charms insensibly
To their perfection prest,
So love, as unperceiv'd, did fly,
And center'd in my breast.

' My passion with your beauty grew,
While Cupid at my heart,
Still as his mother favour'd you,
Threw a new flaming dart:
Each gloried in their wanton part;
To make a lover, he
Employ'd the utmost of his art;
To make a beauty, she.'

This pretty little poem might be rendered more perfect by the following alterations. Instead of,

' Than *it* conceal'd in thine,
it ought to be read,

' Than *youth* conceal'd in thine:
which would not only heighten the contrast, but remove the impropriety of using the word *age* in two opposite significations.

As the four last lines of the song are now arranged, the effect is placed before the cause; they ought therefore to be inverted thus:

' Each gloried in their wanton part;
To make a beauty, she
Employ'd the utmost of her art;
To make a lover, he.

The songs in this collection cannot fail of affording pleasure to those readers who have a taste for the beauties of poetical composition; and the ingenious observations in the Essays add greatly to the value of the work.

53. *A Letter to David Garrick, Esq. on his Conduct as Principal Manager and Actor at Drury Lane.* 8vo. 1s. Bladon.

We regard this Letter as the production of some discarded player or disappointed author; and Mr. Garrick will easily forgive what he must heartily despise. While the numerous enemies whom the merit and success of our modern Roscius have raised up against him, are no better armed than his present assailant, he may safely defy their united efforts to assassinate his reputation either as a performer or a man, and turn his back on them, repeating the boast of Ariel in the Tempest,

— you may as well

Wound the loud winds, or with bemoock'd-at stabs
Kill the still closing waters, as diminish
One down that's in my plume.'

54. *A Treatise on Skating.* By R. Jones, Lieutenant of Artillery. 8vo. 1s. 6d. Ridley.

To behold an engineer practising his manoeuvres on the *glacis*, would not be an extraordinary occurrence, but this impetuous gentleman, whose excursions even the ramparts cannot restrain, has fairly led us upon the ice. The temperature of the air at present will not admit of our reducing this author's rule to practice, we shall therefore only observe, that no critic ever delivered more excellent injunctions for the management either of the buskin or soc, than Mr. Jones does for that of the skates.

55. *New and Elegant Amusements for the Ladies of Great Britain.* By a Lady. 12mo. 2s. 6d. Crowder.

The design of this publication is to allure the ladies from trifling amusements to those which are rational and calculated to improve the mind. For this purpose the author recommends to them the study of the globes, geography and maps, astronomy, reading, epistolary correspondence, poetry, music, and drawing. She even undertakes to teach ladies the use of the globes herself, in the space of twelve hours. She likewise favours them, in this treatise, with the titles of such books as she thinks most proper for their reading, and endeavours to entertain them with many beautiful extracts from good writers. This ingenious lady, whose name is Harrington, may be directed to, by letter, at Mr. Walter's, bookseller, N° 85, Charing-Cross; or at Mr. Cooke's, N° 85, near the Royal Exchange. We approve highly of the zeal she discovers for the cultivation of the amiable sex: may her laudable scheme be attended with success, and may she be honoured with many fair pupils!

